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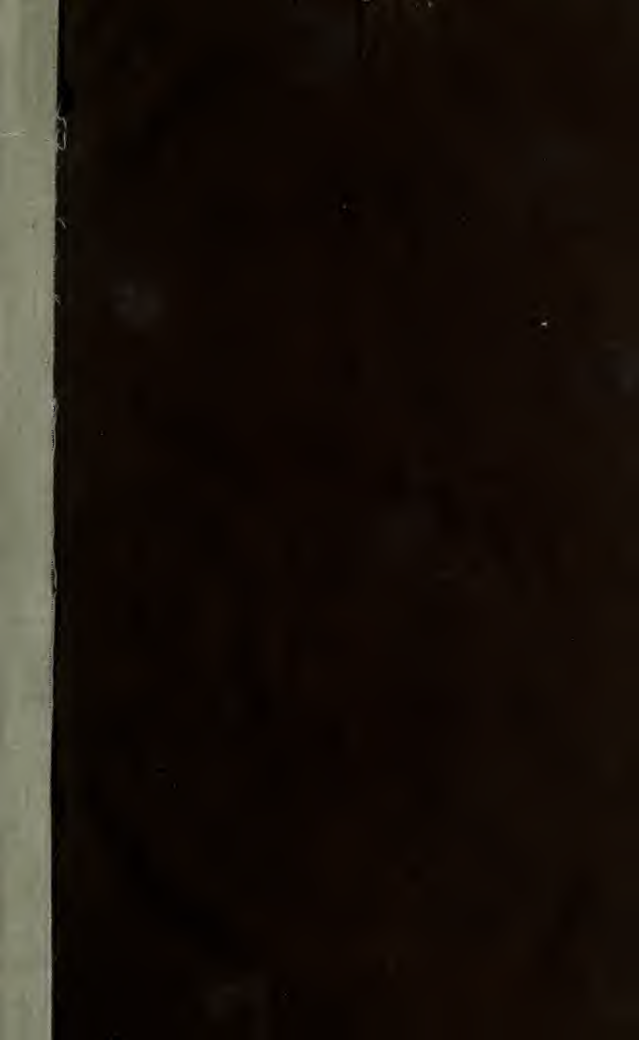
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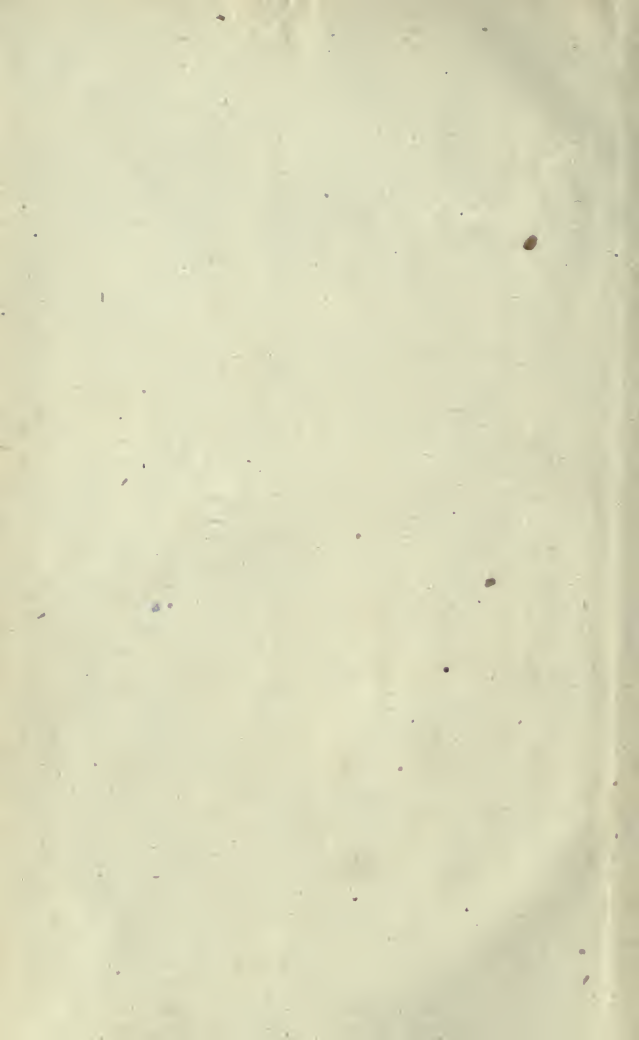
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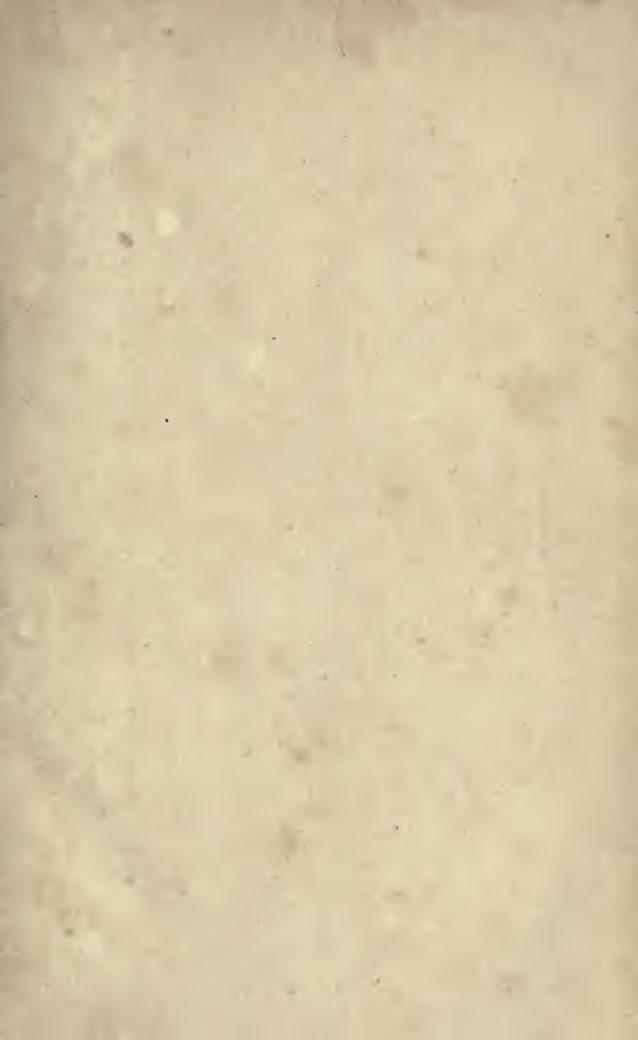
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# DAY BY DAY:

A COMPILATION FROM THE WRITINGS OF

## ANCIENT AND MODERN FRIENDS.

BY

WILLIAM HENRY CHASE.

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"The kingdom of God is not in word but in power."—1 Cor. iv. 20.

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THIRD EDITION.



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*"I found no narrowness [in my heart] respecting sects and opinions; but believed that sincere, upright-hearted people, in every society, who truly love God, were accepted of Him."*

*JOHN WOOLMAN.*



## PREFACE TO THE THIRD EDITION.

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THE favorable reception that the two preceding editions of "Day by Day" have met with, has induced me to offer the third, trusting that this, too, may find its way into many homes. I fervently hope that it may be another means, through Divine aid, of drawing many of those who shall read it into the straight and narrow way—the only way of safety and of true happiness; while, to the faithful in Christ, it may be, through His blessing, a daily support and comfort.

In presenting this work it has been a precious privilege, for me, to extend to my beloved brethren everywhere, the blessed invitation that Andrew gave to his brother Peter, *to come unto Christ*. Now that my part of this labor is nearly accomplished, may it go on, however, out of my hands, and like the snow and the rain, not return to the Lord void, but prosper in the thing whereto it may be sent.

The simple but glorious expression—"Looking unto Jesus"—is pre-eminently set forth in the testimonies of the one hundred and thirteen witnesses who are introduced to the reader, as well as in the lives of "a cloud of faithful ones" within the borders of the Society of

Friends, extending in a continuous line through its whole history.

One of the objects which has prompted to the publication of these extracts, has been to present to those of the Society of Friends who are not familiar with our literature, a few precious germs of truth herein contained, with the view of inducing such to acquaint themselves more with the writings of our accredited authors.

Ours is a portion of the Christian Church which has borne an unusual share of suffering and persecution ; but through this great fight of affliction it is sweet to observe the firm and faithful testimony that our predecessors maintained to the *spirituality* and *simplicity* of the Gospel dispensation. Should not we, then, their children, feel a responsibility resting upon us to uphold with prayerful zeal these important truths ?

I cannot refrain from giving just here the pertinent and concise language of William Dewsbury, an ancient Friend, in regard to the rise of this people. He says : “ We are not persons that have shot up out of the old root into another appearance, as one sect has done out of another, till many are come up one after another, the ground still remaining out of which they all grew ; but that very ground hath been shaking, destroyed and is destroying, removed and is removing in us.”

I take this opportunity of acknowledging my gratitude to my *Christian brethren*, throughout the land, for their uniform expressions of encouragement and sympathy thus extended.

A few of these kind testimonials have been added at the close of this edition.

May we, then, one and all, "endeavor to keep the unity of the Spirit in the bond of peace," and come experimentally to feel that "one is (our) Master, *even* Christ, and that all (we) are brethren."

WILLIAM HENRY CHASE.

UNION SPRINGS, CAYUGA CO., N. Y.,  
Second Month, 1870.



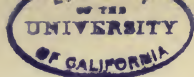


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"Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews iii. 1.

TO all my dear friends and brethren, everywhere. He that hath the Son of God, hath life; all that have not the Son of God, have not life. The Son of God is He who makes free from all sin, and is come to deface and destroy the image of the devil, and to renew us up in the image of God, and so to bring us to walk in righteousness. Praises be unto the glorious God for ever, who has sent his Son into the world to take away the sins of the world.

And all friends walk worthy of your calling in all holiness, for holiness becomes the saints; without holiness no man shall see the Lord. And every one improve your talents, laboring in the vineyard, dressing in the Lord's vineyard, that ye may be found faithful servants, and all walking in love to God and to one another. Lo, God Almighty be with you all! The dew of heaven is falling upon you to water the tender plants; and the blessing of God be amongst you, which showers down amongst you! The heavenly joy fill your hearts, and comfort you in the inward man in all tribulations. The glorious light is shining; the immortal is springing forth out of death; the prisoners have hope of their pardon the debt being paid and they freely purchased by Christ's blood; and He is come into the prison houses; the prisoners begin to sing in hope of their eternal freedom, leaping for joy of heart; and the dumb tongue shall sing praises — *George Fox*, 1653.

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“And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God and God in him.—First Epistle of John iv. 16.

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AND this my soul waits and cries after, even the full springing up of eternal love in my heart, and in the swallowing of me wholly into it, and the bringing of my soul wholly forth in it, that the life of God in its own perfect sweetness may fully run forth through this vessel, and not be at all tinctured by the vessel, but perfectly tincture and change the vessel into its own nature; and then shall no fault be found in my soul before the Lord, but the spotless life be fully enjoyed by me, and become a perfectly pleasant sacrifice to my God. Oh! how sweet is love! How pleasant is its nature! How takingly doth it behave itself in every condition, upon every occasion, to every person, and about everything! How tenderly, how readily doth it help and serve the meanest! How patiently, how meekly doth it bear all things, either from God or man, how unexpectedly soever they come, or how hard soever they seem! How doth it believe, how doth it hope, how doth it excuse, how doth it cover even that which seemeth not to be excusable, and not fit to be covered! How kind is it even in its interpretations and charges concerning miscarriages! It never overchargeth, it never grates upon the spirit of him whom it reprehends, it never hardens, it never provokes, but carrieth a meltingness and power of conviction with it. This is the nature of God.—*Isaac Penington.*

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“If the tree fall toward the South, or toward the North, in the place where the tree falleth, there it shall be.”—Eccl. xi. 3.

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THAT there is a solemn meaning couched under this simple metaphor, no Christian can doubt. It seems to describe the change, so rapidly coming upon us all, of probation for eternal fixedness, when the awful sentence will be heard, “He that is unjust, let him be unjust still; and he that is holy, let him be holy still; and he that is filthy, let him be filthy still.”\* But the tree will not only lie as it falls; it will also fall as it leans; and the great question which every man ought to bring home to his own bosom, without a moment’s delay, is this—What is the inclination of my soul? Does it, with all its affections, lean towards God, or from Him?

That the *bent* of all men, in their unregenerate state, is in the wrong direction, Scripture, experience, and history unite in bearing testimony. Man, by nature, is the child of wrath; he has inherited from his first parents, in the fall, a proneness to sin; and his distinguishing characteristic is the *absence of that love to God* which is absolutely indispensable to true virtue and happiness.

Hence it follows, beyond all doubt or question, that we must “be born again,” that we must undergo a radical and inward change before we can live to the glory of God in this world, or be fitted for the enjoyment of his presence in the world to come. “Except a man be born of water and of the spirit, he cannot see the kingdom of God.”†—*J. J. Gurney.*

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\* Revelations xxii. 11.

† John iii. 3-5.

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"If ye know these things, happy are ye if ye do them."—John xiii. 17.

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WHAT is obedience? It is the subjection of the soul to the law of the Spirit; which subjection floweth from, and is strengthened by love. To wait to know the mind of God, and perform his will in everything, through the virtue of the principle of life revealed within; this is the obedience of faith. This is the obedience of the seed, conveyed into the creature by the seed, and it is made partaker of the seed. He is the son who naturally doth the will; he is the faithful witness who testifies concerning the will; yea, and he is the choice servant also.

If I could obey in all things that God requires of me, yet that would not satisfy me, unless I felt obedience flow from the birth of his life in me. "My Father doth all things in me," saith Christ. This was Christ's comfort. And to feel Christ do all in the soul, is the comfort of every one that truly believes in him.

True obedience, gospel obedience, is natural to the birth which is born of God. It is unnatural to the flesh, to man's wisdom, to deny himself and take up the cross; but it is natural to the truth which is born of God's spirit. "That which is born of the Spirit, is Spirit;" and it is natural to it to be conversant in, and exercised about, that which is spiritual.

Honoring and pleasing, and answering the will of the Lord, is the proper aim of the truly obedient. Oh! how do they delight to do the will of God! "I have meat," saith Christ, "that ye know not of."—*Isaac Pennington.*



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“For he was a good man, and full of the Holy Ghost and of faith; and much people was added unto the Lord.”—Acts xi. 24.

---

AND, Oh blessed God! Thou hast been graciously pleased to begin a good work, a glorious work of righteousness, in our day and time. Blessed God and Father! we humbly pray Thee, carry it on, and make it prosper. Prosper the souls of thy people in it, that they may be a growing, thriving, and increasing people in Thy holy ways, and in Thy blessed work; and as Thou hast sown a precious seed, and planted a noble vine by Thine own almighty hand, and hast given us a root of life, the foundation of our faith, love, and obedience; which foundation Thou hast laid in Zion. Lord, keep thy people sensible of it, that they may mind it, and wait upon Thee and be preserved in that root of life whence thy blessing is, that Thy people may partake of Thy blessing and grow up into the nature of that life, to bring forth fruit to Thee, to increase in faith and love, in obedience, and humility, and meekness; that the life of true Christianity may be promoted and increased among thine heritage; that they may live in it, and shine forth in it, as Thy workmanship, which Thou hast created in Christ Jesus unto faithfulness in all good works; that they may walk in them. Our souls are deeply engaged to Thee, and we have cause to bless, and praise, and honor Thy great and excellent name; and through Thy dear Son, to offer up praise and thanksgiving to Thy great and excellent Majesty. Amen.—  
*Robert Barclay.*

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"It is good for a man that he bear the yoke in his youth. He sitteth alone and keepeth silence, because he hath borne it upon him."—Lam. iii. 27, 28.

---

O MY God, the prayer of my heart at this time is that Thy hand may not spare, nor Thine eye pity, until Thou hast made me what Thou wouldst have me to be. Curb, I pray Thee, my rambling thoughts, when gathered from the world and the cares thereof to sit down in solemn silence as at Thy footstool. Grant me, O Lord, I beseech Thee, faith to believe in Thy sufficiency for every good thing, and my insufficiency for the same; and to believe in the redemption from sin unto salvation, through Thy dear Son, Jesus Christ, whom Thou made a little lower than the angels; and sent Him into the world to be crucified for poor fallen man.

Most glorious Father! if I may but call Thee so, renew, if it be Thy ever-blessed will, my faith in Thee and in Thy ever-blessed Son, Jesus Christ! And the prayer of my heart at this time is, that righteousness might cover the earth, even as the waters cover the sea. O! blessed would be the day. Then, indeed, nation would no more rise up in war against nation, nor would the people learn war any more, which at this day is too sorrowfully the case. O! the many thousands that have been slain, ay, and the tens of thousands, within these ten years, on the continent of Europe. O Lord, the prayer of my heart is, whilst I am writing, that if it be Thy blessed will, in Thy own time, which is the best time, and must be waited for before we can do anything aright, that Thou will extirpate wars from every land.—*Wm. Forster*, 1798, aged 14.



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"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."—Eccl. xi. 6.

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WE are deeply bowed before thee, O God, under a sense of what we are, and of thine infinite majesty. Yea, we tremble inwardly when we look at ourselves, and contemplate what we are by nature, and what we should have been through sin, had not the Lord Jesus Christ appeared to wash away our defilements, our transgressions, our sins—our many and sad sins—in his precious blood! These our sins—we confess in trembling of soul and utter abasement our most unworthy condition—stare us in the face; but we pray that we may arise from this condition, and, as deeply humble and contrite penitents, cast ourselves on thy free mercy in Jesus—and run to the fountain ever open for sin and for uncleanness, and thus be restored to thy favor, and a measure of thy holy likeness. Lord, look down upon this people; regard its poverty, its low estate; listen to thine elect who cry day and night before Thee. Have regard to those who weep before thine altar. And, Oh! we ask all help, all strength, all wisdom, all peace, all love from Thee, the inexhaustible fountain of all thy precious gifts. O, ever-glorious God, give us good hope, some soul-enlivening sense, that our sins, which are so many, have been washed away, have been cast behind Thee, no more to be remembered, for the sake of Him, our ever-living and sympathizing High Priest, the Lamb for ever glorified.—*Wm. Forster*, 1853, aged 69.

“From the rising of the sun, even to the going down of the same, my Name shall be great among the gentiles; and in every place incense shall be offered unto my Name, and a pure offering; for my Name shall be great among the heathen, saith the Lord of hosts.”—Mal. i. 11.

“The Lord reigneth; let the earth rejoice, let the multitudes of the isles be glad. Let everything that hath breath praise the Lord, for the Lord taketh pleasure in his people. He will beautify the meek with salvation.”—Psalms xcvii. 1; cxlix. 4.

MY friends, who are gone or are going over to plant and make outward plantations in America, keep your own plantations in your hearts, with the Spirit and Power of God, that your own vines and lilies be not hurt. And in all places where you do outwardly live and settle, invite all the Indians, and their kings, and have meetings with them or they with you; so that you may make inward plantations with the light and power of God (the Gospel) and the grace, and truth, and spirit of Christ; and with it you may answer the Light, and Truth, and Spirit of God, in the Indians, their kings and people; and so by it you may make heavenly plantations in their hearts for the Lord, and beget them to God, that they may serve and worship Him, and spread his truth abroad; and so that you all may be kept warm in God's love, power, and zeal for the honor of his name, “that his name may be great among the heathen,” or gentiles; and ye may see over, or be overseers with the Holy Ghost, which was before the unclean ghost got into man and woman. So with this Holy Ghost, you may see, and oversee, that the unclean ghost and his works may be kept out of the camp of God.—*George Fox*, 1682.

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“I will sing of mercy and judgment: unto thee, O Lord, will I sing.”—  
Psalm ci. 1.

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THE comfortable reflection, that a watchful Providence regulates every event, and that nothing happens to us but for wise and good ends, greatly tends to alleviate every earthly care, and prevent that anxiety which would otherwise be the portion of mortals.

If sickness or even death approach us in our near connections, if prospects of various sorrows present themselves to our view, how calm is that mind whose dependence is on the Lord, who considers all the evils of this life as things that endure but for a moment; and that they may work “for us a far more exceeding and eternal weight of glory!”

If we feel that all is right within, why should outward events disturb our repose? If the afflictions we meet with are not judgments for past transgressions, and to rouse us more to a performance of duty in future, yet the sorrows that encompass us may be designed to wean us from this sublunary world, and engage us to fix our affections on heavenly objects, and lay up for ourselves treasures where no thief can steal.

However discomposed, however afflicted we may be, yet this hope still remains, a never-failing source of peace; and the mind that sincerely desires so to overcome every propensity to evil, as to be accepted in the sight of the most holy God, will feel a renewal of strength to get the better of all those passions which war against its peace.

—*Margaret Woods*, 1774.

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"I have no greater joy than to hear that my children walk in truth."—3 John 4.

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**M**Y cry is for humility and wisdom, that I may be mercifully preserved from falling, and that I may not be tempted to exceed the life and authority of truth. I know nothing more excellent nor more desirable than the living virtue of it, qualifying our spirits, and enabling us to move in the Lord's work. I wish it above all things for ourselves; I wish it above all things for our children; that they, as well as we, may surrender themselves at the Great Captain's discretion, make no terms of capitulation in yielding up the citadel of their hearts, only that life, spiritual life, may be granted them, that they may be taken into the service of the Lord. There is no other service which is attended with such advantages; there is safety and protection in it, from the usurpation of other lords which have had dominion; there is maintenance, clothing, and pay, there is honor, dignity, and immortal glory; all these blessed privileges and rewards are involved in this important cause. I heartily desire that our children's obedience in all things may keep pace with the knowledge communicated to them. "Hear and obey, and your souls shall live," is worthy of all acceptance. First, to be diligent in waiting, in order to hear the still, small voice, which is of private interpretation to our several states individually; next to obey in submission and faithfulness the discoveries of the Divine Will in the jots and tittles, as well as the weightier parts of the law.—*Richard Shackleton, 1784.*

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"I thank my God always on your behalf, for the grace of God which is given you by Jesus Christ, that in every thing ye are enriched by him, in all utterance, and in all knowledge; even as the testimony of Christ was confirmed in you."—1 Cor. i. 4, 5, 6.

---

AND, dear Friends, as our forefathers and predecessors were led and directed by the spirit of truth publicly to proclaim the sufficiency of the grace of God, inwardly manifested in the hearts of all the children of men; we earnestly desire, that above all things the directions of this heavenly monitor in ourselves may be carefully observed, which will give us the clearest view of our several and respective duties, and guide us into all truth. From a disregard to this heavenly and universal principle of divine light, and disobedience to its holy guidance, proceed that ignorance and depravity which have overspread too many of the professors of Christianity. Let us, therefore, who are in an especial manner favored with the knowledge of the truth inwardly revealed, and in some degree made experimental witnesses of its power and efficacy, beware, lest any of us also fall away, and lose sight of that inward and unerring guide, which alone is able to keep us steadfast and unmoveable in the practice of pure and undefiled religion, preserve us from the spots and pollutions of the world, make us wise unto salvation, and enable us to perform that which is good and acceptable in the sight of God. To whom, for the comfortable influences of his Holy Spirit, and all his other manifold blessings, both spiritual and temporal, be glory, dominion, and praise ascribed, through Jesus Christ, our Lord and Saviour.—*London Epistle*, 1749.

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“When I consider thy heavens, the work of thy fingers, the moon and the stars, which thou hast ordained; what is man, that thou art mindful of him? and the son of man, that thou visitest him?”—Psalms viii. 3, 4.

---

YES, we are believers in divine revelation. Some of us have pursued the path of science, have investigated the wonderful works of the Creator, have been permitted to obtain a glimpse of those simple yet sublime and beautiful laws by which the universe is governed, and by which that harmony and order, so essential to the preservation of the whole, are invariably maintained. The smallest insect which the microscope can discover, so beautifully organized in all its parts, so complete for the purpose for which it was created, proclaims Omnipotence as loudly as those vast bodies which revolve round the sun at different distances, and with different degrees of velocity. The very earth which we inhabit, carrying seas agitated by storms, volcanoes, bodies everywhere in motion in all directions, yet revolves upon its axis with a precision which no time-piece will ever be able to equal. They who have pushed their inquiries the furthest into the works of the great Creator, see at every step fresh subjects for admiration and astonishment, and are most deeply convinced that such marks of contrivance and design, such beautiful adaptation of means to ends, could only be produced by a Being infinite in wisdom and in power, before whom the most intelligent of the sons of men dwindles into absolute insignificance.—*William Allen.*

A wise man makes what he learns his own.



---

“But unto you that fear my name shall the Sun of Righteousness arise with healing in his wings.”—Mal. iv. 2.

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HOW beautiful, how glorious a sight is it, to behold the sun in the morning when it issues from its bed of crimson hue, when it gradually ascends the horizon, dissipating the dusky gloom of fading night, and tinging every object in nature with its golden rays. And Oh! may I not say, that through the blessing of a gracious Creator, I am enabled almost daily to witness the spiritual arising of the “Sun of Righteousness with healing in his wings.” Surely the day-spring hath visited and is visiting me, and assuredly the end and purpose of his arising is the same that it was formerly, even “to give light to them that sit in darkness and in the shadow of death, to guide their feet into the path of peace.” I think I say not amiss, when I declare my belief, that the light within me seems to get brighter, and the fire warmer almost every day. Oh! that I may be content to remain in the refiner’s fire, that so I may become purified and refined from everything evil.

I have been long in much trouble and difficulty about changing my dress, as well as adopting those other distinctions and testimonies which Friends uphold and practice; and my anxiety respecting these things has been, lest I should take them up without good ground, and without being clearly and indubitably sensible that these sacrifices are called for. Indeed I have gone mourning on my way, day after day, and night after night.—*John Barclay*, 1816.

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“ To him the porter openeth ; and the sheep hear his voice : and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him : for they know his voice.”—*Johñ x. 3, 4.*

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AND now, dear Friends, the wonderful mercy, and goodness, and power, and blessed presence of the Eternal Immortal God hath been manifest this year in all our meetings, and Friends wonderfully preserved by his special divine providence in this difficult and suffering time. The Lord our God is worthy to have all the praise, glory and honor ; for his presence and power was manifest beyond words ! Blessed be his name for ever ! And, therefore, that all may walk worthy of his blessings and mercies ! And that all may keep and walk in Christ Jesus the sanctuary ! For in him is peace and safety ; who destroys the destroyer, the enemy and adversary. For Christ is your sanctuary in this day of storm and tempest ; in whom you have rest and peace. And therefore, whatever storms and tempests do or should arise within or without, Christ your sanctuary is over them all : who has all power in heaven and earth given unto him ; and none is able to pluck his lambs and sheep out of his Father's or his hand, who is the true shepherd : neither are any able to hurt the hair of your head, except it be permitted by his power, for your trial. And therefore rejoice in his power, the Lamb of God, who hath the victory over all, both within and without. He by whom all things were made, and who is over all ; the First and the Last : the Amen.—*London Epistle, 1683.*



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"Who can find a virtuous woman? for her price is above rubies."—Prov. xxxi. 10.

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CHRISTIAN M. BARCLAY, wife of R. Barclay, was religiously inclined from her youth; and publicly embraced the testimony of truth, in the love of it, in early years, viz: about the sixteenth year of her age, and that through many hardships and sufferings, in which she walked all along suitably to what she professed. Her travail was great for the prosperity of the blessed truth, and for all who professed it, that they might witness possession, which is far better than profession.

She laid herself out to assist, and give advice to sick people; and supplied their necessities, especially the poor; many of whom came ten, twenty, thirty, and some forty miles, receiving great benefit; for her success was wonderful; and great is the lamentation made for her removal among the poor and sick.

She was a well accomplished woman every way, and of singular virtues, which she improved, to the praise of the Lord. When we call to mind the solidity, the soundness, the seriousness, that attended her; the care and concern she was under that no slackness or unconcernedness might be in the church, but that diligence might be used to make our calling and election sure; the great and daily concern which was attended with a good effect, for the preservation of her children and grandchildren; and how exemplary she was before them: we cannot avoid lamenting the loss of her.—*From the Life of R. Barclay.*

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“With him is an arm of flesh; but with us is the Lord our God to help us and to fight our battles.”—2 Chronicles xxxii. 8.

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ONCE more I am risen again from what threatened to be my last earthly conflict—risen to be again a witness that the Lord is verily a God near at hand in troubles and sufferings—yea, my beloved sister, to understand a little, with thyself, the meaning of that Scripture, “Glorify ye the name of the Lord in the fire.” O that I may more abundantly glorify him in all my affliction, in every part of the short residue of my life, and in my death; and, through the unmerited mercies of a gracious Redeemer, be rendered meet to glorify him during eternity.

ON OPENING OF THE CRYSTAL PALACE.—The congregation of so many persons from so many nations that are expected to be then in London, has brought me into very serious and solemn consideration; and perhaps thou wilt, and may indeed smile, when I tell thee that I, poor I, like an old worn-out race-horse, which, on hearing the sound of the horn or trumpet, is all animation, ready to start, so thy poor, old, feeble friend has felt so much of the love of Christ and his gospel toward such an expected multitude, that he thought, should the command be given, there would be a willingness to try, at least, to limp or creep, though not to run as formerly.—*Stephen Grellet.*

While *withholding*, Thou art *giving*,  
In thine own appointed way;  
And while *waiting*, we're receiving,  
Blessings suited to our day.

— JANE CREWDSON

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“ If any man serve me, him will my Father honor.”—John xii, 26.

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WM. PENN furnishes a remarkable instance of the acquisition of solid and durable fame, by means which in their commencement appeared totally destructive of that end. When, upon arriving at man's estate, he embraced the religious principles of a new and despised Society, he must have considered himself, and been considered by others, as giving up all his prospects of eminence in the world. The mortification which his father experienced, upon discovering the choice he had made, unquestionably arose from a belief that he was renouncing the path of eminence and fame for one of obscurity and reproach. To see his only son, the heir apparent of his fortune and fame, instead of pursuing the brilliant career which was opened before him, associating with a self-denying people, who were considered as the offscourings of the earth, was more than his philosophy could patiently bear. The pacific principles of the Society to which he was united, as well as the uncourtly character of their peculiar doctrines, must have formed, in the view of Admiral Penn, an insuperable barrier to the advancement of his son. He did not perceive that the magnanimity displayed in that very renunciation of eminence and fame, that inflexible adherence to the path of apprehended duty, \* \* \* would assign him a station in the temple of fame incomparably higher than that which the admiral had attained with all his heroism.—*Enoch Lewis*, Philadelphia, 1852.

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"He maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet ; so he bringeth them unto their desired haven. Oh that men would praise the Lord for his goodness, and for his wonderful works to the children of men !" — Psalm cvii. 30, 31.

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I WAS truly glad and thankful in heart, for the merciful deliverance vouchsafed to me from being entombed in the mighty deep, though, blessed be God, in whom I was enabled to put my trust, when the countenances of the mariners wore a dismal aspect, and all hope of being saved was nearly gone, I never quite lost my confidence ; no, not for a moment, even in the greatest extremity of danger. At one time in particular, when I verily thought we were going down to the bottom, never more to rise, being so deeply covered with the rolling surge, that the mighty roaring thereof ceased to sound in our ears, and there was a profound silence in the ship ; even then did my mind feel so calm and quiet, that I could not doubt of being clasped in the arms of everlasting love ; and I yielded to his blessed will, saying in secret, Lord, if it be thy blessed will that this shall be my grave, I yield, if I may but go down clasped in the arms of thine everlasting love ; or if thou art pleased to bring me safe to land again, I will surely sing thy praise, I will tell of thy goodness in the congregation of thy people, I will speak of thy wondrous works.—*Richard Jordan*, 1801.

Yet midst the toss and tumult,  
I clasp a saving arm,  
And, clinging to its strength, the storm  
Is safer than the calm !

—JANE CREWDSON.

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“For the redemption of their soul is precious, and it ceaseth for ever. That he should still live for ever, and not see corruption.”—Psalm xlix. 8, 9.

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THE greatest blessing which was ever conferred on mankind—the redemption from sin, and attainment of a happy immortality by the atonement and intercession of our Lord and Saviour Jesus Christ. I contemplate this wonderful proof of the love of God to man as an act of mercy and benignity, which will stimulate the gratitude and love, the obedience, praise, and adoration of the redeemed, through ages that will never end. This high dispensation is, in every respect, adapted to our condition, as frail and sinful creatures. In surveying our offenses and imperfections it prevents despondence, directs us where to look for relief, and freely offers us, if we are truly penitent, and believe in Christ, pardon and peace; in reflecting on our religious attainments, it checks presumption, and keeps us humble; and amidst all the trials and troubles of life, it cheers us, with the prospect of a merciful deliverance, and of being received into those blissful regions where we shall be secured, eternally secured, from sin and sorrow; where we shall be admitted into the Divine presence and unceasingly celebrate in joyful anthems the praises of the Father, the Son, and the Holy Spirit, one God blessed for ever. To them who obtain this glorious and happy state, all the afflictions of the longest and most painful life will then appear to have been, indeed, light and momentary, \* \* compared with the greatness of that felicity, and the endless ages of its continuance.—*Lindley Murray.*

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"He that believeth on the Son of God hath the witness in himself."—1 John v. 10.

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MANY and glorious are the outward testimonies that God has given to the Christian religion, both in the days when His Son Jesus Christ dwelt on earth and went about doing good to the bodies and souls of many, and in the time of the ministration of the apostles, who followed their Lord and Master. The miracles wrought, the prophecies fulfilled, and the various glories attending the ministration of the Gospel conspire to confirm our faith. Each of them are evidences of the truth and divinity of this doctrine, and all of them joined together bear such a testimony as cannot be resisted. We live in these latter days at a long distance of time from those seasons wherein those miracles were wrought, and wherein God appeared in so immediate a manner from heaven to witness to the truth of the Gospel of his Son. \* \* \* We are not left void at this day. "He that believeth hath the witness within himself." There is an internal testimony given to the Gospel of Christ in the heart of every one that receives it in truth. These are the beginnings of that eternal life wrought in the soul, which the Son of God bestows on all believers. "He that hath the Son hath life." Oh! the spiritual life of a Christian runs into eternity! It is the same Divine temper, the same peaceful and holy qualities of mind, communicated to the believer here, in the days of grace and visitation, which shall be fulfilled and perfected in the world of glory.—*David Sands*, 1795.



"I thank God, whom I serve from my forefathers with pure conscience."—2 Tim. i. 3.

**T**O Almighty God I appeal, whom I serve with my spirit in the Gospel of His Son ; whose I am, and to whom I am given up with mine heart and soul to serve, who hath been my Father and leader ever since I knew Him ; who hath led me through many trials, sufferings and exercises that were cross to flesh and blood ; who hath upheld and supported me therein down to this day. And now, in my old age, I am forced to renew my testimony again, through a false, lying spirit, gotten up amongst us to oppose and withstand our gracious, blessed truth, in the which we were begotten, and in the which we who are preserved out of this spirit do stand in that blessed unity of the eternal spirit which joineth up to the Lord, and one to another.

But an imagining, false, and untrue spirit hath gotten into some, by which they are deluded, and will not see or apprehend by any means used to give them satisfaction. Yet for the satisfaction of Friends and others I give thus my testimony ; while I breathe upon the earth, then I shall stand up for God and truth ; He that taught me to render to all men what is their due, and not to owe anything to any but love. In that which is religious and just God hath taught us and manifested His will.

And He commands that we should render unto Cæsar the things that are Cæsar's, and to God the things that are God's, which I shall by His Holy assistance endeavor to fulfill both to God and man.—*Margaret Fox*, 1701.

“But exhort one another daily, while it is called to-day; lest any of you be hardened through the deceitfulness of sin.”—Heb. iii. 13.

IT is a thing truly excellent for mortals to love, serve, and fear him that made them, and gave unto all life and being; and to begin this work betimes, is very advantageous to the never-dying soul. It is an indispensable duty, which is incumbent upon every one, male and female; and whoever is found in the neglect thereof, will certainly have cause to repent it; and unless they repent before they go hence, and see man no more, will be miserable to all eternity. This solid consideration hath often been weighty on my mind, and I could not be clear, as I thought, in the sight of God, without laying it before men and women.

Truth commands us, reason persuades us, and example is very powerful and inviting, that the children of men would be wise to salvation, and embrace the love of God in his dear and well-beloved Son, our Lord Jesus Christ, who himself said, “I am the way, the truth, and the life.” Oh! surely here is a threefold cord, *i. e.*, truth, reason, and example, which is not easily broken. God Almighty grant, for Christ’s sake, that by it poor souls may be drawn to him, even now in their tender years. To-day, to-day, if any will hear the voice of the Lord, let them not harden their hearts; for that is provoking to him that made us. How know we whether he who made the heavens, will be pleased to give us another hour? How know we, but that after this day we may never open our eyes, till we open them in eternity?—*Thomas Chalkly*



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“ I charge you, O ye daughters of Jerusalem, by the rees, and by the hinds of the fields, that ye stir not up, nor awake my love, till he please.”—Cant. ii. 7.

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**F**AR be it from me to give an opinion as to what may be thy future path; the great Head of the church chooses his own instruments as it pleaseth Him; but even if it should be his purpose that thou shouldst thus testify thy love to Him, He may show it thee, as He has done to many others, for years before He calls to the public acknowledgment of it.

I believe, also, that young converts—those who are newly awakened to the value and importance of religion—are very apt, in the ardor of their feelings, to imagine they are called to great things, and in the overflowings of that love to their Saviour which may be raised in their heart, to believe they must, as thou expressest it, “speak his praise” to those around them; but it does appear to me to be one of the very successful stratagems of our ever-watchful enemy, to persuade the young, as soon as they begin to walk in the right way themselves, that they are called upon to teach others, rather than abide under the blessed teaching which would, if they had patience to endure its secret reproofs, and wait upon its salutary though silent monitions, in due time, make them more capable to do so, in their daily life and conversation.—

*Maria Fox, 1837.*

No strength have we to do thy will,  
Except as thou confirmst our heart;  
Say to opposing waves, Be still;  
Say to assaulting fears, depart.

—*Jane Crewdson.*

“And he said unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And he saith unto me, These are the true sayings of God.”—Rev. xix. 9.

THE door is open, I see an innumerable company of saints, of angels, and the spirits of just men, which I long to be unbodied to be with; but not my will, but thine be done, Oh, Lord! I cannot utter, nor my tongue express, what I feel of that light, life, and love that attends me, which the world can neither give, nor take away from me. My sins are washed away by the blood of the Lamb that was slain from the foundation of the world; all rags and filthiness are taken away, and in room thereof love and good will for all mankind. Oh, that we may become more united in the church militant, and nearer resemble the church triumphant! Oh, that we all might make such an end as I have in prospect: for it is all light, all life, all love, and all peace. The light that I see is more glorious than the sun in the firmament! Come, Lord Jesus Christ! come when thou pleasest; thy servant is ready and willing; into thy hands I commit my spirit. Not my will, but thine be done, Oh Lord! I am near to enter that harmony with Moses and the Lamb, where they cry, “Holy! holy! holy!” I cannot express the joy I feel. If any inquire after me, after my end, let them know all is well with me.—*Joseph White*, 1777.

And wilt *thou* be mine for ever?  
 Shall I live with thee and reign?  
 Come, these mouldering chains to sever?  
 Come, for death to me is gain.

—J. J. GURNEY.

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"I must work the works of him that sent me, while it is day: the night cometh, when no man can work."—John ix. 4.

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A CERTAIN sentence has been presented to the view of my mind, which seemed to contain a gentle engaging caution, and matter of instruction to me, attended with sweetness; which was, "Work while it is day." Friends, this is our day, wherein we ought to be diligent and industrious. In the light of the day we may see and understand how to work, and what to do, that at the conclusion we may obtain from the Master of the day, who dwelleth in light, the answer of well done; for the night will come, wherein no man can work. We are favored with liberty in this day, to assemble together for worship unmolested; and my hearty desire is, that we may properly improve this mercy; for the time to some of us may come, before our day in this life is closed wherein this privilege may in some measure be taken from us. Something in me would be ready to say, The Lord forbid that it should be the case; but by reason of the great declension which has overspread the church, I hardly dare to expect any other. Oh! may we therefore be careful to prize the mercy of God, and endeavor to gain an inheritance in the light, that when night overtakes, and darkness as to the outward, may hang over us, we may be favored to withdraw into the sure hiding-place, and know a quiet habitation.—*John Churchman.*

No bark hath ever foundered,  
With such a Friend on board,  
No soul was ever cast away  
With such a Saviour Lord.

—JANE CREWDESON.

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“Set a watch, O Lord, before my mouth; keep the door of my lips.”—  
Psalm cxli. 3.

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HE that easily credits an ill report, is almost as faulty as the first inventor of it; for though you do not make, yet you commonly *propagate a lie*. Therefore never speak evil of any upon common fame, which for the most part is false; but almost always uncertain whether it be true or not.       \*       \*

Let us accustom ourselves to pity the faults of men, and to be truly sorry for them, and then we shall take no pleasure in publishing them. This common humanity requires of us, considering the great infirmities of human nature, and that we ourselves also are liable to be tempted.

Whenever we hear any man evilly spoken of, if we know any good of him, let us say that. It is always the more humane and the more honorable part, to stand up in the defense and vindication of others, than to accuse and injure them.

That you may not speak ill of any, do not delight to hear ill of them. Give no countenance to busy-bodies, and those that love to talk of other men's faults.

And lastly, let us set a watch before the door of our lips, and not speak but upon consideration; I do not mean to speak finely, but fitly; especially when thou speakest of others, consider of whom, and what thou art going to speak; before thy words slip from thee, which, when they are once out of thy lips, *are for ever out of thy power*.—*Wm. Crouch to his children.*

“The four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne.”—Rev. iv. 10.

THERE is a spirit which I feel, that delights to do no evil, nor to revenge any wrong, but delights to endure all things, in hope to enjoy its own in the end. Its hope is to outlive all wrath and contention, and to weary out all exaltation and cruelty, or whatever is of a nature contrary to itself. It sees to the end of all temptations; as it bears no evil in itself, so it conceives none in thoughts to any other: if it be betrayed it bears it; for its ground and spring is the mercies and forgiveness of God. Its crown is meekness, its life is everlasting love unfeigned, and takes its kingdom with entreaty, and not with contention, and keeps it by lowliness of mind. In God alone it can rejoice, though none else regard it, or can own its life. It's conceived in sorrow, and brought forth without any to pity it; nor doth it murmur at grief and oppression. It never rejoiceth but through sufferings; for with the world's joy it is murdered. I found it alone, being forsaken; I have fellowship therein with them who lived in dens and desolate places in the earth, who through death obtained this resurrection and eternal holy life.—*James Nayler*. 1660. *His last testimony, said to be delivered before his departure out of this life; several Friends being present.*

So died James Naylor. He was buried in “Thomas Parnell's burying ground, at King's Rippon,” in a green nook of rural England.

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Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven."—Matt. v. 16.

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I WAS last night at a large meeting which is held here quarterly, under the name of the *Young Folks' Evening Meeting*. I was pleased to see a very numerous appearance of very promising young Friends of both sexes; several testimonies were delivered by some that have lately appeared in public; they seemed to be influenced with love and zeal; and it afforded me satisfaction when I considered that it was possible some of these young hearers might one day stand as bulwarks against the general corruption and degeneracy among us, in the place of their deceased worthy elders and fathers. They have to tell us that better days were coming, that mercy was extended, that Zion yet should shine more brightly. O thrice happy those who live so near the centre of peace, as to be ready, when the alarm is given, to follow wherever the standard is fixed. I can now only desire this for thee and myself, that our dear father's example and precepts may insinuate themselves into our minds so far as to influence us to act, to speak, and even to think, as it becomes persons favored in such an extraordinary manner. Dear Sister, cease not to shine, though discouragements may too much prevail; may happiness attend thee. Farewell.—*Doctor I. Fothergell*, London, 1738.

In this divine glass they see face to face, and their converse is free as well as pure.

*Penn's Maxims.*



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“For unto you it is given in the behalf of Christ, not only to believe on him, but also suffer for his sake.”—Philippians i. 29.

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UNAIDED by any alliance with the great or powerful; ridiculed and hated by the world, and everywhere pursued with contempt and cruelty, the principles of Friends silently spread through the kingdom, winning the assent of men who were inferior to none in education, talents, and respectability. Amid the severest persecution, when deprived of every temporal good, torn from home and all its endearments, with every probability that they should seal the truth of their principles with the sacrifice of their lives, they faltered not. Though all around them looked dark and threatening, yet there was light and peace within; they not only met their sufferings with patience and fortitude, in the unresisting spirit of their Divine Master, but, through the goodness of God, were so filled with heavenly consolation, that they sang for joy even in the extremity of their suffering.

If the calamities in which Friends bore so large a share had no other good effect, they evidently tended to convince the nation of the folly of persecuting men for differences of opinion. More than thirty years of suffering had passed over, and not a single Quaker had been induced by it to abandon his profession. They were as prompt and diligent as ever in the open performance of their religious duties, and as ready patiently to submit to the penalties of unrighteous laws.—*Thomas Evans, (Introductory Remarks to the Life of George Fox).*

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“Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh.”—Gen. ii. 24.

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**I** CONGRATULATE the new-married pair on their union ; I hope there is cause to believe that He who made them has mercifully condescended to own their connection, that it is not without His Divine notice and approbation. They are young, it is the spring-time of life with them, luxuriant shoots will be apt to grow ; may they suffer the pruning hand of Divine culture, the baptism which initiates, preserves, and keeps clean, and renders comely and acceptable in the sight of the Husband of souls.

Acceptance with Him is all, and without it every enjoyment fails of satisfying the immortal spirit, every comfort of this life loses its best relish, and every trouble is aggravated by an additional sting ; whereas, dwelling low, keeping in the moderation, and looking to our great Benefactor daily for his blessing, holding all as at his hand, and referring all to him, his benefits are received with humble thankfulness, he filleth our hearts with food and gladness, the creatures are used to his honor, and not abused to our hurt, and the Great Giver has the praise of all.

This world, its bustle, its pursuits, and its highest glory will soon be over to every one that is at present in it. Then the answer of “ Well done ! good and faithful servant ” will be a more joyful sound, than all the favor and friendship which this life can bestow.—*Richard Shackleton*, 1781.



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"Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them. But it shall not be so among you."—Matt. xx. 25.

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**A**S Christ's Kingdom was not to be set up, so neither was it afterwards to be sustained, by force or fraud; human wisdom and greatness, as such, were not to be its pillars, but lowliness and meekness; for he declared, "except ye become as little children, ye shall not enter into the kingdom of heaven," implying that they could not otherwise be his faithful subjects. When the Samaritans would not receive him, and some of his disciples inquired whether they should call for fire from heaven to destroy these unbelievers, he meekly replied, "ye know not what spirit ye are of; for the Son of Man is come not to destroy men's lives, but to save them." Thus he testified that they were not subject to the influence of his meek, holy, and beneficent sovereignty, but ignorant what its nature was, and whose subjects they really were; for that he came to promote love and truth, to save and not to destroy, even those who opposed him.

It may be asserted that the whole tenor of the New Testament is consonant with this view of the character of the Kingdom of Christ; and that in proportion to the purity and faithfulness with which it is upheld, will love, sincerity, and meekness, "peace on earth, good will to men, and glory to God," prevail as its sure tokens and genuine results.—*John Allen*, England, 1853.

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“Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat.”—Matthew vii. 13.

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THE broad way seems more and more crowded, while the road to Zion is thinly scattered with poor wayworn travelers; each, or nearly so, of the former living as if there were to be no hereafter, and earth was to be their eternal home. I have thought that as our Blessed Redeemer’s arms were extended wide on the cross to embrace perishing sinners, so do these short-sighted mortals extend their arms and their wishes in grasping unsubstantial vanities, and that craving one of *Mammon*, the most fascinating of all, as it increases with age.

I hope by what I have felt of the keen arrow of adversity piercing the heart, it will teach me, when I see it wounding any of my fellow-mortals, to endeavor to soothe, if I have nothing else in my power toward healing the wound. Let thee and me be determined, in the name of the holy Jesus, to follow him and not look on others. He is leading us into the pure green, ever green pasture of humiliation, where the sheep of his pasture love to lie. I own the road is not very pleasant; the descent is rugged, and many times the poor traveler is ashamed of being seen hobbling down by his former acquaintance; but when once within the sacred inclosure, the sweet air that breathes humility hushes all stormy passions to rest. I read and read again of all those holy folks being divested of self, and anxiously do I desire to be so too, but by the marks they lay down I am very far from that attainment —*Elizabeth Yeardley*, aged 36.

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“ And to stand every morning to thank and praise the Lord, and likewise at even.”—1 Chron. xxiii. 30.

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IN the beginning of the day it ought certainly to be our care to lift up our hearts to God as soon as we awake; and on rising from bed to endeavor to have our minds brought into seriousness and stillness; to thoughtfulness as in the Divine presence; for this is a season when there are many considerations which may, or ought to, suggest a variety of pious reflections and ejaculations, which are so obvious that a mind inclined to piety could hardly forget or miss them. The cheerfulness natural on our first waking; the refreshment we have found from sleep; the security we have enjoyed during that defenseless condition; the enjoyment of witnessing once more the reviving influence of the sun; the recollection of the many comforts and conveniences which we have enjoyed or received, and are surrounded with, so graciously provided by the great Author of all our mercies; and now having the prospect of one day more, not only to see our dear connections, but to serve our Heavenly Father, whose service is freedom and whose labor is love; and continued opportunity for the improvement of our minds; and above all, cherishing a lively hope of finally witnessing a perfect resurrection to an eternal day of happiness and glory. The exercise of private devotion in the morning, I hope you will, my children, engage in as the first work of the day, yet I cannot prescribe a particular method to any of you. Consult the witness for God in your own hearts.—*David Sands*, 1795.

“Then Samuel took a stone, and set it between Mizpeh and Shen, and called the name of it Ebenezer, saying, hitherto hath the Lord helped us.”—1 Sam. vii. 12.

IN humility and thankfulness to our great and most merciful Lord God, I must confess to his power and goodness, yea, and his special providence in helping me hitherto, and strengthening me in his work and service, and in preserving and delivering me, through many trials, sufferings and persecutions, that I have not been delivered to the will of my enemies and persecutors, who sought my destruction; not only breathing out cruelty against me, and others of the servants of the Lord, in our early days; but to their power, have acted maliciously and cruelly against us; but the remainder of wrath hath the Lord so far restrained, as not to suffer them to execute the utmost thereof against us; the Lord having reserved for me more service in my day, as well as trials, sufferings and exercises of divers kinds. The persecutions and hardships which I had undergone were not suffered to put an end to my days, or service in the gospel of Jesus Christ, but to make the same more observable and effectual, through the Lord's power and tender mercy unto me and his people, and for the sake of many poor souls.—*George Whitehead*, 1654.

Good, kind, true, holy words, dropped in conversation, may be little thought of, but they are like seeds of flower or fruitful tree; falling by the wayside, borne by some bird afar, haply thereafter to fringe with beauty some heretofore barren mountain-side, or make some nook of the wilderness to rejoice.

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“He was in the world, and the world was made by him, and the world knew him not.”—John i. 10.

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THERE is scarcely any article of Christian doctrine in which the Society of Friends have more fully or repeatedly declared their sincere belief, than in the proper divinity of our blessed Lord and Saviour Jesus Christ. They have uniformly testified that he was the Word of God, spoken of by the Evangelist John, by whom the world and all things else were made; who was with God in the beginning, and who was and is over all, God blessed for ever, Amen. They believe that in the fullness of time, this eternal “Word was made flesh” and dwelt among men in the person of our Lord Jesus Christ, who was conceived by the Holy Ghost, and born of the virgin Mary, at Bethlehem of Judea, in the days of Herod the King; concerning whom the angels declared to the shepherds who were keeping watch over their flocks by night, “unto you is born this day in the city of David, a Saviour, which is Christ the Lord.” That he went about doing good to the bodies and souls of men, preaching the gospel of salvation, and giving eternal life to as many as believed on him; that he wrought many mighty miracles, and gave other infallible proofs that he was the promised Messiah, the true Christ, the son and sent of God, the Redeemer and Saviour of the world, one with the Father, agreeably to his own blessed declarations.—*Adopted by the Representative meeting of Philadelphia Yearly Meeting, Jonathan Evans, clerk.*

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"And when he had opened the seventh seal, there was silence in heaven about the space of half an hour."—Rev. viii. 1.

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SILENT worship being the most sublime part of our religious performances, how important it is not to interrupt the silent travail, or conclude our meetings before experienced minds have time to dig to the spring of life in themselves, witness the gradual arising thereof as high as the great Feeder and Waterer of his people designs. This she (Mary Griffin) had a deep sense of, and her public appearances in the meeting to which she belonged were not generally lengthy, nor very frequent, sitting generally in silence when other ministers from abroad were present, preferring others to herself, speaking lightly of none, and very tender towards the young or inexperienced; careful not to stir up or awake her beloved until he pleased, nor rise above or go beyond the pure leading of truth. Her language was correct and copious, well adapted to her subject. Her matter was plain to be understood by all, not unnecessarily branching out into words, but kept to the life and marrow of things, tending to center the minds of hearers in the fear and love of God.—*Jos. Tallcot*, 1812.

Why is my mind with sorrow thus opprest ?  
Where shall I go to find the balm of rest ?  
There is nothing in this world can give relief,  
For all is mingled with the cup of grief.  
Then may my soul retire unto that power,  
Which calmed the tempest in a trying hour,  
The wind and sea obeying His command,  
The raging storm became a quiet calm !

—SARAH TALLCOT, 1810.



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"Blessed are the poor in spirit: for theirs is the kingdom of heaven."—Matt. v. 3.

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IT is a safe and blessed state, to be spiritually poor, and to be rightly sensible of it before the Most High. For then we are nothing, and have nothing, but from the Lord: and without him man sees himself undone: his soul must starve, he must go naked, if the Almighty do not feed and clothe him. When people see themselves poor, and wretched, miserable, blind, and naked, without Christ, notwithstanding all the fine things they may enjoy in this world, which is of a fading nature; oh! then how the soul cries and begs for mercy and grace. A dry form of words will not satisfy it, but it begs with tears, Lord help me, or I perish! Save me, or I am undone for ever! Here the soul humbly approaches the throne of grace by prayer; and if an answer is not quickly received, for such a soul is apt to think the time long, it waits patiently with that servant of God, who said, "Though he slay me, yet I will trust in him;" for I know there is no help for me but from thee, oh! my God, and my Saviour, saith the truly poor soul. The food which must keep life in me, is thy word: and the raiment which I want, is thy righteousness, as thou wroughtest it for me, and workest it in me also. The Lord looks with a compassionate eye on such souls, and doth not use to turn them away empty; but as they abide in the patience, waiting for his appearance in hope, he assures them of the kingdom.—*Thomas Chalkly.*

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“Remove far from me vanity and lies: give me neither poverty nor riches; feed me with food convenient for me.”—Prov. xxx. 8.

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WHEN I sit down by the fireside in my own room, to take a short repose in the afternoon, the thought often arises whether I am not getting into habits of too much self-indulgence. Threescore and ten years of age may afford some plea for an increase of those indulgences that are within our reach; but I think it requires watchfulness, that they do not extend too far, lest we should begin to think ourselves of most consequence when we are in reality in the least. Yet many things conspire to promote self-importance. Our friends and relatives, perhaps perceiving some increasing debilities and infirmities, are careful respecting us; they prompt us to take care of ourselves, and withdraw from everything that may fatigue or trouble us; and I believe we sometimes give way to their apprehensions, lest we should in any respect become burdensome to them.

When I have been contemplating the happiness of my own situation respecting temporals, and comparing it with those of inferior classes, I have felt my heart touched with compassion. But when, on the other hand, I have looked at the situation of those much above me, and considered how unhappy they would think themselves if reduced to mine, it has led me to the conclusion that there is a more equal distribution of happiness than one might, at a casual glance, imagine.—*Margaret Woods*, 1818.



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"But as he which hath called you is holy, so be ye holy in all manner of conversation."—1 Peter i. 15.

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DEAR——, upon examination I find a degree of love to move upon my mind towards thee and thy sister Anna, with desires that you may be preserved from all evil, and walk in the way of holiness, which is the way of peace.

As I believe that you have hitherto in a good degree been kept from the pollutions that are in the world, which many are defiled with, so I earnestly desire your preservation to the end, and not only so, but that you may be holy in all manner of conversation, and be patterns for others to follow. I believe you are called thereto, to be as lights to others; therefore walk as children of the light, feel frequently after the Lord and for the arisings of light and life in your souls, and know the love of God to increase and abound in you, and that will qualify for his service, for nothing can be done to the honor of God except divine love be the mover. As God is love, so they who love God will love their brethren, and act towards them in the movings thereof. \* \*

I believe there will be a noble army raised up in your land, that will be able and willing to fight the Lord's battles, and perhaps in your day; if so, and you are faithful in the improvement of your talents, you may become as standard-bearers amongst the people. Remember you have been favored above many, and if suitable returns are made, and a proper improvement, you may be instruments for the Lord's use.—*David Ferris*, 1759.



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"As a shepherd seeketh out his flock in the day that he is among his sheep that are scattered; so will I seek out my sheep, and will deliver them out of all places where they have been scattered in the cloudy and dark day."—Ezek. xxiv. 12.

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FOR it is the glorious Gospel-day, in which God is exalting his dear Son, as Prophet, Priest, and King, in the hearts of his people. O that the nations would hear him, their only saving health, and Israel's great Shepherd! who takes care of his sheep, that hear his voice, and gives unto them that follow him in the daily cross unto regeneration, eternal life. He hath sent and is sending forth his servants, to gather home the sheep that are gone astray in all nations, that so there may be but one Shepherd and one sheep-fold; according to the glorious promise made to these latter times, in which he said he would be the teacher of his people, himself.

God is awakening men to the knowledge of his glory, in the face or appearance of Christ, by his Spirit in their hearts and consciences, which reveals to men the Father, yea, the deep things of God. O that they would hear and fear, and learn the things that make for their eternal peace! For if the righteous scarcely are saved, where, O where, shall they appear that neglect so great salvation!—a salvation that comes so near them, as to knock at the door of their hearts; that searches them and tries their reins, and tells unto them their most inward thoughts; and brings a line of judgment over all their words and works. This is Christ Jesus, the Light of the world, who was given of God for salvation to the ends of the earth.—*William Penn.*

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“Keep thy heart with all diligence ; for out of it are the issues of life.”—Prov. iv. 23.

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I HAVE been reading Watts' Logic ; it tells me how ill-regulated are my thoughts ; they ramble truly ! Regularity of thought and deed is what I much want ; I appear to myself to have almost a confusion of ideas, which leads to a confusion of actions ; I want order ; I believe it difficult to obtain, but yet with perseverance attainable. The first way to obtain it, it appears to me, is to try to prevent my thoughts from rambling, and to keep them as steadily as possible to the object in view. True religion is what I seldom feel, nor do I sufficiently try after it, by really seeking devotion ; I do not warmly seek it. I am sure, nor do I live in the fear of an all-wise Being, who watches over us ; I seldom look deep enough, but dwell too much on the surface of things, and let my ideas float. Such is my state. I can't tell how I feel exactly—at times all seems to me mystery ; “when I look at the heavens, the work of thy fingers, the moon and stars, which thou hast ordained, what is man, that thou art mindful of him, or the son of man, that thou visitest him ? ”, Thou must exist, oh God ! for the heavens declare thy glory, and the firmament showeth thy handy-work.—*Elisabeth Gurney*, aged 20.

It is a coal from God's altar must kindle our fire ; and without fire, true fire, no acceptable sacrifice.—*Wm. Penn.*

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“ But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows.”  
—1 Tim. vi. 9, 10.

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LET all promises and obligations for payment of just debts be truly kept and performed; and due care taken that all offenses, trespasses, and differences be speedily ended and composed, in God’s wisdom, according to gospel order among us, either by mutual forgiveness, Christian counsel, or just arbitration, as the case may require, and safely admit or allow; and the choice of arbitrators and umpires be of such just, impartial men, as neither party can justly except against. \* \* \*

As our Lord and Saviour Jesus Christ exhorted and warned to beware and take heed of covetousness (which is idolatry), we are concerned that all professing Christianity among us may take heed of pride, covetousness, *and hastening to be rich in the world*, which are pernicious and growing evils; let them be watched against, resisted, and suppressed, in the fear and dread of Almighty God, and have no place or countenance in his camp. O ye grave elders, both men and women! pray be careful and watchful against these evils, and over the youth in these cases.

It is also seriously advised that no Friends suffer romances, play-books, or other vain and idle pamphlets, in their houses or families, which tend to corrupt the minds of youth; but instead thereof, that they excite them to the reading of the Holy Scriptures and religious books.  
—*London Epistle*, 1720.

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“God so loved the world, that he gave his only begotten Son, that *whosoever* believeth in Him, should not perish, but have everlasting life.”—John iii. 15.

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DEAR FRIENDS:—I am glad to hear that the concerns of Truth are so well as they are with you, and that you have set up your Half-year's Meetings, which may be of great service.

And all that are faithful in your country, being kept in the Lord's eternal power, in it keep up all your men and women's meetings, that the power of the Lord God may spread over all, and by it all deceit and looseness may be kept under; and this will ease all the magistrates, and their courts, of all evil and looseness, by having it stopped and killed in the birth, before it comes in to action; and see in your meetings, that Friends give no occasion [of offense] to the Indians.

And if sometimes you should have some meetings with the Indian kings and their councils, to let them know the principles of Truth; so that they may know the way of salvation, and the nature of true Christianity, and how that Christ hath died for them, who “tasted death for every man;” (and so the gospel of salvation must be preached to every creature under heaven); and how that Christ hath enlightened them, who enlightens all that come into the world. And God hath poured out his Spirit upon all flesh; and so the Indians must receive God's Spirit. \* \* \* And so let them know, that they have a day of salvation, grace, and favor of God offered unto them; if they will receive it, it will be their blessing.—*George Fox*, 1687.

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“For to me to live i Christ, and to die is gain.”—Philippians i. 21

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WILLIAM LEDRA, an inhabitant of the Island of Barbadoes, being convinced of the principles of truth as held by the religious Society of Friends, and believing himself divinely called to travel in New England, came to Newbury in the year 1658, where he was taken up, with his companion William Brend, carried to Salem in Massachusetts. The magistrates of this place asked if they were Quakers; and being told they were so called in scorn, they charged them with denying that Christ who died at Jerusalem, and also the Holy Scriptures.

Sentence of death was passed upon him and the time fixed for its execution. On the morning when this servant of the Lord Jesus sealed his testimony with his blood, the governor came to the prison with a military guard; W. L.'s irons were knocked off, and taking a solemn leave of his fellow-prisoners, he cheerfully went forth to meet death, saying, “All that will be Christ's disciples must take up the cross.” Then taking his stand where the guard directed him, he addressed the people thus: “For bearing my testimony to the Lord against the deceivers and deceived, am I brought here to suffer.” When the executioner was putting the halter about his neck, he calmly said, “I commend my righteous cause unto thee, O God;” and as he was turned off, he cried out, “Lord Jesus, receive my spirit.”—*Memories of William Ledra, by W. and T. Evans, 1660.\**



"Then David said to Ornan, Grant me the place of this threshing-floor, that I may build an altar therein unto the LORD : thou shalt grant it me for the full price : that the plague may be stayed from the people. And Ornan said unto David, Take it to thee, and let my lord the king do that which is good in his eyes : lo, I give thee the oxen also for burnt offerings, and the threshing instruments for wood, and the wheat for the meat offering ; I give it all. And king David said to Ornan, Nay ; but I will verily buy it for the full price : for I will not take that which is thine for the LORD, nor offer burnt offerings without cost."—1 Chron. xxi. 22, 23, 24.

AND now, dear Friends, that all your offerings may be free, and of your own, that have cost you something : so that you may not offer of that which is another man's ; or that which you are entrusted withal, and not your own ; or fatherless and widows' estates ; but all such things you may settle and establish in their places.

For you may remember, many years ago, in the time of great persecution, there were divers Friends who were traders and shop-keepers, and others which had the concerns of widows and fatherless, and other people's estates in their hands, that, when a great suffering, persecution, and spoiling of goods, came upon Friends, there was a special care taken, that all that Friends did suffer, and what they did offer up to the Lord in their sufferings, it might be really their own ; and not any other's estates or goods which they had in their hands, and were not really their own. \* \* \*

And therefore, after several letters came out of the country to the meeting at London, Friends that had goods from the shop-keepers here at London upon credit, which they had not paid for, wrote back again to the creditors that they had the goods of ; and intreating of them to take their goods again.—*London Epistle*, 1683.

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"Yea, ye yourselves know, that these hands have ministered unto my necessities, and to them that were with me."—Acts xx. 34.

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THE court was adjourned for six weeks; and finding myself more closely confined than before, and not knowing when or how it would end, I began to be very thoughtful what method to take, not to be chargeable to my friends. As I was full of thought on my pillow about the matter, it came into my mind to try if I could learn to make shoes; and applying myself to a Scotch church man in the neighborhood, one Charles Williams, a good-natured man, I made a proposal to buy a pair of shoes of him, cut out for me to make up, and to give him the same price as if made, desiring him to let me have materials and tools to go on with the work, and requesting that he would be so kind as to show me how to begin and proceed in it. I acquainted him with my reasons for so doing. He replied, "It is very honest and honorable in you: but," added he, "if one of our ministers were in the like state, they would think it too mean for them to take up such a practice, though it be for bread; and your friends, perhaps, will not like it." However he readily fell in with me, if that I could get my bread with my own hands, it was most agreeable with Paul's practice; and accordingly next morning he brought me leather cut out, with materials and tools to work with, and with his direction I closed one of the upper leathers before he left me, and he put it on the last for me, and by night I finished that shoe.—*Samuel Bownas.*



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"A devout man, one that feared God with all his house, which gave much alms to the people, and prayed to God alway."—Acts x. 2.

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GEORGE FOX himself was a man of no ordinary character. Though possessed of but little of the "learning of the schools," yet, as a Christian, his spiritual understanding was sound, clear, and comprehensive. Christ was its center, and the truth, as it flowed from him, its area and circumference. With a mind as humble and child-like in its willingness to be taught, as it was fearless and unflinching in its obedience to what it had already learned, he had comprehended the practical bearing of the great Christian doctrine—the *simple fact*—of the direct influence and perceptible guidance of the Holy Spirit; he saw and appreciated not only its entire accordance with the Holy Scriptures, but its importance also as an essential part of gospel truth. The Old and New Testaments were the canon of his religious belief. In doctrine, he fully recognized the conclusiveness of their divine authority; in practice, he felt it to be his bounden duty, under the guidance of the Holy Spirit, at all hazards, faithfully to carry out in life and conversation all that was required by their teaching; and he was ever willing that both his principles and his conduct should be brought to the test of their decision. Mere human systems were nothing to him in point of authority; ecclesiastical establishments, with their popes and cardinals, "Right Rev. Lord Bishops," etc., and the lower grades of the priesthood were, in his view, unscriptural institutions.—*Benjamin Seebohm.*

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“Be still and know that I am God.”—Psalm xlv. 10.

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AND now, oh Friends; let a true silence and sweet stillness come on all your spirits; so shall your inward ear be opened to his heavenly counsel, and you will be ready, in true bowedness of spirit to say, what the Lord has commanded and required, that will we do, through his divine strength; and you will be preserved in all the various exercises of the day, and out of the hurries of the people in this season of fulfilling what was said in many of your ears, many years ago, disappointment upon disappointment, sorrow upon sorrow, exercise upon exercise, and distress upon distress; and as you are inwardly staid upon the Lord, in his eternal light, you will feel help from Him in all your straits. Gather to the munition of rocks, where your bread shall be sure, and waters never fail. Be faithful in the Lord's work, and keep meetings as the Lord requires, and that diligently, week days as well as first days, and the Lord will appear in the brightness of his power, and the glory of his presence you shall enjoy more and more. And, dear Friends, you that God hath blessed with outward substance, first the opening love of Christ Jesus, who offered himself up for us, to open your hearts, and give you wisdom to take effectual care of the poor and needy, according to your ability. So to God almighty I commit you; and having done his will, I rest in my Father's love, your tender friend and brother, in the labor and travail of the Gospel.—*Charles Marshall*, London, 1697.

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“Out of the mouths of babes and sucklings hast thou ordained strength, because of thine enemies, that thou mightest still the enemy and the avenger.”—Psalm viii. 2.

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**A**T a *very early age* I believe my mind was, at times, visited with the heart-tendering power of the Lord ; long before I knew what it was that contrited my spirit before him. This led me to feel a very great love for such as I esteemed good Friends, and enabled me to plead their cause when I heard some speak slightly of them, on account of what were considered singularities. My education did not subject me to such frequent exposures as fall to the lot of many, and perhaps of most ; yet there were seasons when circumstances of this sort did occur. One in particular I remember. When about *ten years of age*, I rebuked a person who was ridiculing one whom I believed to be a valuable woman ; and the person's answer to me was, “I make no doubt but you will be a preacher when you grow up.” I silently received what she said, and felt a secret reward, which enabled me to rejoice that I was permitted to bear my little portion of suffering for espousing the good cause. Yet sorrowful to remember, several years after, I fear I should have felt less ability to have done it, than at that early period ; but, with reverent thankfulness I can acknowledge the wonderful goodness of a merciful God, who never permitted me to go along unrebuked, when I had wandered widely from his holy guidance.—*Mary Alexander*, 1798.

Every day has its duty.

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“ But exhort one another daily, while it is called to-day ; lest any of you be hardened through the deceitfulness of sin. For we are made partakers of Christ, if we hold the beginning of our confidence steadfast unto the end.”—Heb. iii. 13, 14.

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WHILST tracing the Christian course of the man, whose experience has been recorded in the pages of this volume, how deeply instructive and how encouraging are the evidences that a soul-animating faith in the efficacy and all-atoning virtue of the blood of Jesus, (which, when applied to the heart by the sanctifying power of the Spirit, cleanseth us from all sin,) has been found sufficient to anchor the immortal spirit on the Rock of Ages, and to prepare it to enter, with hopes full of immortality, on the awfully mysterious realities of an invisible and never-ending state of existence.

Reader, if it has happily been thy chief concern to obtain the like precious faith, “may the God of all grace, who hath called us unto his eternal glory by Christ Jesus, establish, strengthen, settle” thee. But if, on reading these lines, “the faithful witness,” the Spirit of Him whose “eyes” are “as a flame of fire,” penetrating the most secret recesses of the heart, should testify that the fleeting pursuits of time have too much engrossed thy attention, and veiled from thy view the infinite importance of seeking “first the kingdom of God, and his righteousness,” mayst thou become solemnly impressed with the danger of delaying, even for a moment, to come unto Christ, to seek, in deep humiliation and patience of soul, to be reconciled to the Father.—*Susanna Corder.*

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“With the merciful thou wilt show thyself merciful, and with the upright man thou wilt show thyself upright.”—2 Sam. xxii. 26.

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I MAY acknowledge, that, notwithstanding my revolt and turning aside from the paths of purity and peace, the Lord has been graciously near me all my life long, and has watched over me as a tender father, for good, smitten me by his Spirit when I have been rebelling against his holy law written in my heart, making merry over the divine witness there; and has reached to me and tendered me in the midst of mirth and jollity. He often followed me to my chamber, and upon my pillow has drawn tears of sorrow and contrition from me, when none have been privy to it but his all-seeing eye: so that my days of joy and laughter have often produced nights of sorrow and weeping. Still I continued sinning and repenting, and turning the grace of God into wantonness for a number of years, being at times favored to see, in part, the beauty there is in holiness, but fearful of incurring the scorn of the world's deluded votaries, should I turn my back upon it. Activity of spirits, loose discourse and noisy mirth, were my sad refuge to drown serious reflections; yet the worm that never dieth, a wounded conscience, often embittered my sweetest draughts of pleasure. In this state I was inclined sometimes, in a serious hour, to read a pious author, which, I think, by the assistance of the gracious Helper, was made serviceable to me, being roused to more serious thought than ever before.—*Wm. Savery, 1778.*

"Hide not thy face far from me; put not thy servant away in anger: thou hast been my help; leave me not, neither forsake me, O God of my salvation. When my father and my mother forsake me, then the Lord will take me up. Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies.—Psalm xxvii. 9, 10, 11.

ABOUT this time, 1657, it was the great talk of the country that I was become a Quaker. My parents were much concerned about me. I was informed that the priest of Welch-pool, W. Longford, went to them and told them that I was gone distracted, and that they should send for some learned men to come to me and restore me to my senses. I had not been yet with my father nor mother, but waited for freeness and clearness in myself, and then I went to see them, and in my way I visited an old friend of mine, a professor, and had a little opportunity to speak to him of the things of God, and his goodness to me, and a young man, called David Davies, was then convinced of the truth: this was on a seventh-day, in the afternoon: and when I was clear there, I went to Welch-pool to my parents. It was a trouble to them to see that I did not, as formerly, go down upon my knees to ask their blessing, and bow to them and take off my hat. My father soon turned his back upon me. I had heard of his displeasure, and that he had said he would leave me nothing; saying to my relations, that they thought to have had comfort of me, but now they expected none, but that I would go up and down the country, crying, Repent! Repent!—*Richard Davies*, 1657.

Neglect not a known duty.



“Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labor of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls: Yet I will rejoice in the Lord, I will joy in the God of my salvation.”—Hab. iii. 17, 18.

THE next day, being asked how he was, he said nearly as follows: “I have slept sweetly, and seem much refreshed; and though I feel myself very weak in body, I am full of Divine consolation, having never before had such prospects of heavenly things. It seems even as though my soul was united in chorus with glorified saints and angels, both sleeping and waking. I now believe I shall recover, and that this sickness did not happen to me altogether on my own account. My only way to recover is to be industrious and diligent in what I believe is required of me; I have many messages to deliver, both in public and privately to Friends, who I see have missed their way, and have in a great measure deprived themselves of the beauty wherewith an humble abiding in the truth would have dignified them; and to some of my elder brethren, for whom I feel an uncommon nearness of affection, their lives never appeared to be more near to me, and I dare not conceal counsel from them, whether they will bear or forbear. \* \* An uncommon earnestness attends my mind, for the recovery of the rebellious, hypocritical, and backsliding professors of all ranks amongst us. If I get to our quarterly meeting, which I believe I shall, and can have time allowed me when there, I have tidings, important tidings, as from a dying man, to many.”—*John Churchman.*



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“Blessed are the peace-makers, for they shall be called the children of God,”  
—Matt. v. 9.

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THIS peace-making is excellent work, and a blessed calling; what a pity it is, that there are not workmen in the world who would set themselves heartily to it, which if they did in a right spirit, God would certainly prosper the work in their hands, and plentifully reward them with his own peace, which passeth the understanding of the natural man. If our ingenious men, our men and women of skill and good natural parts, would take a little pains, nay, when the case requires it, a great deal, the Almighty would richly reward them. This work is not too mean even for princes and nobles; no, not even the greatest monarchs on earth, unless it be too mean for them to be called the children of God. \* \* \* Wherefore, we should seek peace with all men, and ensue it, or sue for it, by our continual seeking of it, being a precious jewel, when found; and though this office may seem a little unthankful at first, yet in the end it brings forth the peaceable fruits of righteousness, as many so laboring have witnessed. And Christ, to encourage the work, says, “They shall be called the children of God;” which are the words of the King of kings; and if the princes of this world would promote this work among themselves, it would save a vast expense of treasure and of blood; and as these peace-makers are to be called the children of God, they who are truly concerned therein are not only so called, but are so in deed and in truth.—*Thomas Chalkly.*

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“What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?” —Isa. v. 4.

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THOSE who have set the Lord always before them, dare not do otherwise than acknowledge him in all their ways. They prefer Jerusalem to their chief joy. But how sorrowfully does the language of conduct proclaim in many, that they love the world, and are striving to get as much of the things of it together as they can, that they may have a name in the earth! These are stumbling-blocks in the way of honest inquirers. The prosperity of Zion is not their delight, therefore the Lord is angry. He is angry with the professors of the pure unchangeable truth, because they have not honored him, but have waxed fat with his blessings, and kicked at his requisitions. These he will judge. Is he not calling, has he not called us all the day long? Will he behold iniquity in Jacob, or perverseness in Israel with approbation? Surely, no. He spared not those whom, with a mighty hand and an outstretched arm, he brought out of Egypt, when through grievous revolt they forsook his covenant, and cast his law behind their backs. Will he then own those who in life and practice disown him in this day? It cannot be consistent with his purity and justice. My spirit is covered with mourning in considering what must be the consequence of the many visitations that have passed away unheeded. — *Margaret Allen.*

An upright pillar will bear a great weight.

"Search me, O God, and know my heart : try me, and know my thoughts : and see if there be any wicked way in me, and lead me in the way everlasting."  
—Psalm cxxxix. 23, 24.

**A**MONGST her memoranda are inserted the following queries and observations, which she was careful often to answer according to the testimony of the faithful witness in her own conscience.

Have I studied the Scriptures diligently ?

Have I said anything to the disadvantage of another ?

Have I indulged vain thoughts ?

Have I profitably employed my time ?

Have I checked all improper thoughts and feelings ?

Have I in all cases kept strictly to truth ?

Have I omitted any obvious duty ?

Have I done good to any one ?

Have I gained any useful knowledge ?

Have I endeavored to live in the fear of the Lord ?

If I have been enabled to pass a day in a manner which my conscience approves, oh ! may I not feel on this account any self-complacency ; but rather deep humiliation under a sense of my entire unworthiness of the assistance thus mercifully afforded me : and when, through unwatchfulness, I have erred, let not this too much discourage me, but stimulate me to renewed diligence, and render me more sensible of my entire dependence upon a merciful Creator.—*Ann Backhouse*, aged 18.

Far from the wheat the chaff remove,  
The gold from dross set free,  
Till naught remains, save that pure love  
Which lifts the soul to thee.

—AMELIE OPIE.

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“ Even them will I bring to my holy mountain, and make them joyful in my house of prayer : their burnt offerings and their sacrifices shall be accepted upon mine altar ; for mine house shall be called an house of prayer for all people.” —Isa. lvi 7.

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I WISH it were possible to make some little record of that precious, heavenly meeting I sat this morning : the divine presence, and mercy, and goodness, so encompassed my soul, that it seemed ready to wing its way from earth ; or as a little bark, with a skillful pilot on board, about to launch into the ocean with a safe harbor in view. \* \* \* \* Language can but feebly express the sensations of my spirit : it was abilitated to join in the triumphant song : “ Worthy is the Lamb that was slain, to receive riches, and power, and glory, and honor, and blessing.” It could willingly unite in adoring him whom angels and archangels worship : “ Great and marvelous are thy works, Lord God Almighty ! Just and true are all thy ways, thou King of saints ! ” Tears of contrition and grateful joy fell abundantly ; and, at length, I returned to that state of poverty and emptiness, which is so much my allotment ; but which, I humbly trust, is a safe state.

Her last illness, of little more than a week’s continuance, was attended with much bodily suffering ; and she often spoke with difficulty ; but was enabled to express, in short sentences, the peace, the love, the heavenly joy, she was graciously permitted to feel, as the solemn crisis approached. At one time she said, “ The Saviour died for all.” —*Esther Atkins.*

A good life is sound philosophy.

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“ Let them shout for joy, and be glad, that favor my righteous cause: yea, let them say continually, Let the Lord be magnified, which hath pleasure in the prosperity of his servant.”—Psalm xxxv. 27

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IN reviewing the last year of my life, a period which has been important, and in some respects deeply interesting to me, I have thought that the language comes home to my experience: “my soul doth magnify the Lord, and my spirit doth rejoice in God my Saviour.” At least there have been seasons, when I have seen what abundant cause we have for the abasement of self, to magnify the Lord; though I have often had to pass as through the deeps, though I have often greatly feared through the weakness of faith, though I know that I have inexpressible cause for repentance and humiliation before my God, yet I may acknowledge that there have been times when my spirit hath rejoiced in God my Saviour. The glory, the beauty, the excellency of his salvation, through Jesus Christ our Lord, have been increasingly open before me: I have seen more clearly that Christ is God our Saviour, and I believe that to know experimentally the only true God, and Jesus Christ whom He has sent, is life eternal, and that this knowledge is a joy unspeakable and full of glory. Utterly unworthy as I am, I have been permitted to hold communion with my Saviour, and through Him to draw near unto my God. I have known what it is, not only to sit at his feet, but to “hear his word,” and that word has spoken life and peace to my soul.—*Priscilla Gurney*, 1814.

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“Draw nigh to God, and he will draw nigh to you. Cleanse your hands, ye sinners; and purify your hearts, ye double minded.”—James iv. 8.

“Humble yourselves in the sight of the Lord, and He shall lift you up.”—James iv. 10.

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IT remains to be a solemn truth, that nothing can draw to God but what proceeds from him; and whatever may be the eloquence or oratory of man, if it be not the gift of God, under his holy anointing, which always has a tendency to humble the creature and exalt the Creator, it will in the end only scatter and deceive. It has long appeared to me that true vital religion is a very simple thing, although, from our fallen state, requiring continual warfare with evil to keep it alive. It surely consists in communion, and at times a degree of union, with our Omnipotent Creator, through the mediation of our Holy Redeemer. And seeing these feelings cannot be produced by eloquent discourses or beautiful illustrations of Scripture, but by deep humiliation and frequent baptisms of Spirit, whereby the heart is purified and fitted to receive a greater degree of divine influence; seeing it is produced by daily prayer, by giving up our own will, and seeking above all things to do the will of our Heavenly Father, surely there is cause to hope that those who are convinced of this, and who have tasted of spiritual communion through this appointed means, will never be satisfied with anything, however enticing, which, if not under the influence of the Holy Spirit, may well be compared to “sounding brass or a tinkling cymbal.” —*Martha Yeardley*, 1830.



"Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. But his delight is in the law of the Lord; and in his law doth he meditate day and night."—Psalm i. 1, 2.

WHEN I view my steps in life, and reflect how greatly deficient I have been, I am humbled, and have cause to admire the great compassion and long-suffering kindness of a gracious God, and with abasement acknowledge it will be of his mercy if I am saved. If I have been helped at times to be found faithful, it has been, and is, through the efficacy of grace, and therefore no room to boast. My failure in duty and watchfulness has been great. Through the religious care of pious parents when young, and an early sense of the Divine fear, I was and have been preserved from the gross evils of the world to this day, which is a great mercy and favor. But I have often passed under many hidden conflicts for disobedience and failure in duty, and have at times been ready to despair; yet I have had to acknowledge the Lord is righteous, whatever might be my portion; and after days of sorrow, and nights of deep exercise, he has been pleased to renew light and favor; under a sense of which, I desire to be found more attentive, diligent, and faithful, the residue of my days, esteeming the light of the Lord's countenance, and the evidence of his peace, beyond all terrestrial enjoyments.—*John Pemberton, aged 67, 1794.*

Thou alone thy balm applying,  
Canst this aching pang relieve,  
Balm that thou hast bought with dying,  
Give and teach me to receive.

—J. J. GURNEY.



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“And a man that is clean shall gather up the ashes of the heifer, and lay them up without the camp in a clean place, and it shall be kept for the congregation of the children of Israel for a water of separation; it is a purification for sin.”—Numbers xix. 9.

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THE leading of the young generation in the pure way, in which the wisdom of this world hath no place; where parents and tutors, humbly waiting for the heavenly Counselor, may example them in the truth, as it is in Jesus, hath for several days been the exercise of my mind. O how safe, how quiet is that state, where the soul stands in pure obedience to the voice of Christ, and a watchful care is maintained, not to follow the voice of the stranger! Here Christ is felt to be our shepherd; and under his leading, people are brought to stability: and where he doth not lead forward, we are bound in the bonds of pure love, to stand still and wait for Him.

In the love of money, and in the wisdom of this world, business is proposed, then the urgency of affairs push forward, and the mind cannot, in this state, discern the good and perfect will of God concerning us. The love of God is manifested in graciously calling us to come out of that which stands in confusion; but if we bow not in the name of Jesus; if we give not up those prospects of gain, which, in the wisdom of this world, are open before us, but say in our heart, “I must need go on; and in going on, I hope to keep as near the purity of truth as the business before me will admit of;” the mind remains entangled, and the shining of the light of life into the soul is obstructed.—*John Woolman*, 1772.

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“For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God’s.”—1 Cor. vi. 20.

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THE time seems to have come in which we must necessarily consider ourselves as not our own, nor as having a right to do as would be most agreeable to our natural will, as in the time of more ignorance, at which the Lord has been pleased to wink. But now we must remember we have been bought with a price, that henceforth we should not live unto ourselves, but unto Him who died for us, and gave himself a ransom for all, which we cannot experience but through the death of self and selfish motions of the mind, which, if given way to, will produce sorrow and cause dimness. I am sensible that we have our trials, and our faith is frequently assaulted by the adversaries of truth, and enemies of pure righteousness, and these are frequently of our own house. I believe it is safe to motions of our own minds, lest when under trials we should fall into poor Israel’s condition and murmur against the Lord, by which we should render ourselves unworthy of an inheritance in the good land. We must remember some who “came out with a strong hand, and an outstretched arm,” and had been baptized unto Moses in the cloud and in the sea, (which I take to be a baptism of tears, under some very painful conflicts of mind,) who were wonderfully carried through, so as to sing his praise on the banks of deliverance; and yet, by letting in discouragements, and a disposition of mind contrary to the pure will of the Lord, they fell in the wilderness.—*David Sands*, 1779.

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"In the beginning was the Word, and the Word was with God, and the Word was God."—John i. 1.

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WE own and believe in God, the only wise, omnipotent, and everlasting God, the Creator of all things in heaven and earth, and the preserver of all that he hath made; who is God over all, blessed for ever, to whom be all honor, glory, dominion, praise, and thanksgiving, both now and for evermore! And we own and believe in Jesus Christ his beloved and only begotten Son, in whom he is well pleased; who was conceived by the Holy Ghost and born of the Virgin Mary; in whom we have redemption through his blood, even the forgiveness of sins; who is the express image of the invisible God, the first-born of every creature, by whom were all things created that are in heaven and in earth, visible and invisible, whether they be thrones, dominions, principalities or powers; all things were created by him. And we own and believe that he was made a sacrifice for sin, who knew no sin, neither was guile found in his mouth, that he was crucified for us in the flesh, without the gates of Jerusalem; and that he was buried, and rose again of the third day by the power of his Father, for our justification; and that he ascended up into heaven, and now sitteth at the right hand of God.

We believe that he alone is our Redeemer and Saviour, the Captain of our salvation. Alpha and Omega, the First and the Last.—*George Fox to the Governor of Barbadoes*, 1671.

Goodness only is true greatness.

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"And he that taketh not his cross and followeth after me is not worthy of me."—Matt. x. 38.

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THE way, like the cross, is spiritual; that is, an inward submission of the soul to the will of God, as it is manifested by the light of Christ in the consciences of men; though it be contrary to their own inclinations. For example: when evil presents, that which shows the evil does also tell them they should not yield to it; and if they close with its counsel, it gives them power to escape it. But they that look and gaze upon the temptation, at last fall in with it, and are overcome by it; the consequence of which is guilt and judgment.

Therefore, as the cross of Christ is that spirit and power in men, though not of men, but of God, which crosseth and reproveth their fleshly lust and affections; so the way of taking up the cross is an entire resignation of soul to the discoveries and requirings of it; not to consult their worldly pleasure, or carnal ease or interest (for such are captivated in a moment), but continually to watch against the very appearance of evil, and by the obedience of faith, that is, of true love and confidence in God, cheerfully to offer up to the death of the cross, that evil part, that Judas in themselves, which, not enduring the heat of the siege, and being impatient in the hour of temptation, would by its near relation to the tempter, more easily betray their souls into his hands.

Hence, they that cannot endure the cross, can never have the crown.

To reign, it is necessary first to suffer.—*Wm. Penn.*

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“ And daily in the temple, and in every house, they ceased not to teach and preach Jesus Christ.”—Acts v. 42.

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HAVING, since I wrote last, in company with a few other friends, been engaged in visiting the families of Friends in our monthly meeting, I thought I was just free to tell thee that we got through better than I believe any of us had anticipated; for we had viewed this service at a distance in rather a formidable light. I am in no boasting disposition, but I would add, that as we went along, an affectionate desire for the welfare of our friends accompanied us from house to house, which seemed to be rather productive of an uniting than a scattering influence, which leads me to hope that it was a degree of our Heavenly Father's love, shed abroad in our hearts, towards our brethren. \* \* \*

Whilst writing on this subject, and viewing those infirmities and imperfections which perhaps not only myself, but many of my dear fellow-professors have to deplore, I am ready to utter the petition, “ Lord, enter not into judgment with thy servants; for in thy sight shall no flesh be justified.” Yet I am not dismayed by this awful consideration, my past experience (and as it is one neither calculated to excite nor nourish vanity, I perhaps may be allowed to mention it,) of the Divine long-suffering is such; and so firm is my belief, that if we *will*, we *may* yet be gathered, that notwithstanding all opposition from within and without, both which I know to be powerful, my spirit is mercifully permitted to repose in “ penitential peace and cheerful hope.”—*Jonathan Hutchinson*, 1809.

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“Blessed are they that mourn ; for they shall be comforted.”—Matt. v. 4.

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THE mourning here spoken of is of a godly sort, which may sometimes appear outwardly. First, the soul may mourn for its own sins and iniquities ; second, for want of a Saviour ; and third, for the iniquities of others. “All have sinned, and come short of the glory of God ;” and since we have all sinned, we have all need to mourn before the Lord, and bow ourselves before the Most High ; and when he sees that we are humbled before him, he will comfort us. Christ will send the Comforter, the Spirit of truth, in his name, who will come unto us ; and when he is come, we may plainly know that it is he, by what he doth, according to Christ’s own rule, which is infallible and certain. He says, “When he is come, he will reprove, or convince the world of sin, of righteousness, and of judgment ; of sin, because they believe not on me ; of righteousness, because I go to my Father, and ye see me no more ; and of judgment, because the prince of this world is judged.” Thus, according to Christ, that which shows us our sins, which convinces us of them, is the Spirit of truth, the Comforter ; and after we have mourned for the sins of which he convinces us, then he comforts us with inward comfort and consolation. This Comforter also convinceth us of our formal righteousness, when it is only formal, without the power of Christ ; and then the soul mourns after the life and power of godliness, which indeed is great gain, with true contentment ; and hath the promise of the things of this life, and of that also which is to come.—*Thomas Chalkly.*



"That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. But speaking the truth in love, may grow up into him in all things, which is the head, even Christ: from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love."—Eph. iv. 14, 15, 16.

IT seems more than probable my time will not be protracted very long in this probationary state; and through redeeming love and mercy I am enabled to anticipate the close without dismay; fully believing that through the efficacy of the merits and mediation of a crucified Lord, death will have no sting, nor the grave any victory. I mention this in the deepest humility, to satisfy thee on a point in which I know thou wilt feel a deep and lively interest, shouldst thou survive me in the journey through time. I remain unmoved in all points of Christian doctrine as held by our early Friends, and by faithful brethren since their time. \* \* \* \* \* May the feeling of infirmity quicken my diligence in the great work of the day, so that when the solemn period arrives in which I must bid a final farewell to all visible things, I may, through divine mercy, be enabled to adopt the language, "Although the earthly house of this tabernacle be dissolved, I have a building of God, a nouse not made with hands, eternal in the heavens." There, with the collected just of all generations, I shall be for ever with the Lord, employed in the unceasing song of thanksgiving and praise to him who is the author and finisher of our faith, and who wrought all our works in us.—*George Withy.*



"And it shall come to pass that before they call, I will answer ; and while they are speaking, I will hear."—Isa. lxxv. 24.

UNTO thee, oh ! my God ! is my heart turned—unto thee, who art adorable in mercy—mighty in power—wonderful in working—beseeching thee to cleanse me thoroughly—to purify my heart—to redeem from all those things which do not stand with acceptance in thy divine sight. And may it please thee to make darkness light before me—to lengthen my cords and strengthen my stakes—that I may be more bound unto thee, and to thy truth, in the covenant of life and of love. And, I pray thee, (though I feelingly acknowledge my unworthiness,) remember my long poverty, and my want of the descendings of thy heavenly dew. And oh ! mayst thou be pleased to condescend to take up thy abode with me, that I may be favored to dwell in thee, and walk in thee ; all my thoughts, words, and actions, brought into conformity to thy pure will. Thus, gracious, all-powerful Father ! mayst thou help me, thy poor, weak, dependent creature ; and enable me to serve thee in uprightness, the remainder of my stay here ; living to thy glory, and fitted to glorify thy great and excellent name, in the world to come—even for ever and ever.—*Rachel Pease.*

And when faith shall end in vision,  
And when prayer is lost in praise,  
Then shall love in full fruition  
Justify Thy secret ways.

—JANE CREWDSON.

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“So teach us to number our days, that we may apply our hearts unto wisdom.”—Psalm xc. 12.

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I FEEL very desirous that I may keep my place, that I may be just what the Almighty would have me to be, that his will may be done in me, by me, and through me. These lines have been so sweetly revived when in a feeble state, and feeling a peaceful calm and quiet, I thought I could with propriety adopt them as the present state of my mind :—

“How are thy servants blest, O Lord!  
How sure is their defense !  
Eternal Wisdom is their guide ;  
Their help, Omnipotence.”

How comfortable, when we can rightly number and appreciate our blessings ! knowing our place of defense to be the munitions of rocks, bread to be given us, and our water to be sure ; receiving all from the divine hand, and experiencing that wisdom which is from above, and is profitable to direct in all our movements. May this be more and more my happy experience, through the remainder of my life, that when the evening comes, the work may be so completed, that I may receive the answer of “Well done, good and faithful servant, enter thou into the joy of thy Lord.” O blessed change, glorious triumph ! to be admitted into the mansion of eternal rest, there to sing praises unto the most high God, and the Lamb, who is worthy for ever and ever.—*Elizabeth Collins*, aged 66, 1821.

In silence seek the path of peace.

"Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake; for when I am weak, then am I strong."—2 Cor. xii. 10.

IN the evening my mind was unusually comfortable and easy; indeed, I felt something of an humble rejoicing, not very frequent with me; but I desire to be willing patiently to endure all the baptisms which are seen needful for me, not only on my own account, but also on account of the body at large; yet, she adds, "I dare say but little about the latter; I have so many things to strive with, so many wrong propensities that might get the better, if I were not thus proved and tried—*self* appears in so many different shapes, it would intrude itself upon almost every engagement without great care; *this left hand of self* would know, and take some credit for, what the right hand doeth, even after it has been done in sincerity of heart, as unto God, and not unto men. Oh, it is a precious thing to be lowly and simple-hearted! to let self be of no reputation, to be willing to be any thing or nothing, resigned fully either to do, or to suffer! I believe that divine help is never more conspicuous than in our weakness, that, under feelings of weakness, what we have to deliver, is more pure and free from the mixture.—*Elizabeth Robson.*

And whilst the sense of conscious sin,  
My trembling soul with anguish shakes,  
And hope thy pardoning love to win,  
My fainting, sinking heart forsakes.

—AMELIA OPIE.

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"But we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us."—2 Cor. iv. 7.

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IN that love which in time past we have enjoyed together, do I heartily salute you, having in mind some few things to impart, as counsel and caution to us all, including myself therein.

We who apprehend ourselves called into this public station of preaching, ought closely to wait on our guide, to put us forth in the work. And, dear friends, I see great need for us carefully to mind our openings, and go on as we are led by the Spirit; for if we over-run our guide, we shall be confused, not knowing where, or how to conclude: but if we begin and go on with the Spirit, we shall conclude so, that all who are truly spiritual will sensibly feel that we are right: then will our ministry edify those who hear it.

Dear Friends, let us be singly and in sincerity devoted to the will of God, whether to preach or be silent; for if we are not sensible of such a resignation, we may set ourselves at work, when we should be quiet, and so bring an uneasiness upon our friends, and a burthen upon ourselves. \* \* And, my dear Friends, every time you appear in the ministry, when it is over, examine yourselves narrowly, whether you have kept in your places and to your guide; and consider whether you have not used superfluous words, that render the matter disagreeable, or such tones or gestures as do not become the work we are about, always remembering that the true ministers preach not themselves, but Christ Jesus our Lord.—*Samuel Bournas.*

“And as he journeyed, he came near Damascus : and suddenly there shined round about him a light from heaven.”—Acts ix. 3.

THROUGH adorable mercy, the visitation of the Lord was now again extended toward me, by the immediate openings of the Divine light on my soul. One evening, as I was walking in the fields, alone, my mind being under no kind of religious concern, nor in the least excited by anything I had heard or thought of, I was suddenly arrested by what seemed to be an awful voice proclaiming the words, “Eternity! Eternity! Eternity!” It reached my very soul,—my whole man shook,—it brought me, like Saul, to the ground. The great depravity and sinfulness of my heart were set open before me, and the gulf of everlasting destruction to which I was verging. I was made bitterly to cry out, “If there is no God—doubtless there is a hell.” I found myself as in the midst of it. For a long time it seemed as if the thundering proclamation was yet heard. After that I remained almost whole days and nights, exercised in prayer that the Lord would have mercy upon me, expecting that he would give me some evidence that he heard my supplication. But for this I was looking to some outward manifestation, my expectation being entirely of that nature.

I now took up again the works of William Penn, and opened upon “No Cross, No Crown.” \* \* I had never met with anything of the kind; neither had I felt the Divine witness in me operating so powerfully before.—*Stephen Grellet, aged 22.*



“And thou shalt teach them diligently unto thy children, and shall talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.”—Deut. vi. 7.

AND, dear Friends, it having frequently been recommended that Friends should be diligent in providing schools for the education of their youth; not only in useful and necessary learning, but also to bring them up in the fear of God, and in a sense of his holy life upon their spirits, and in frequent reading the Holy Scriptures, and other good books: so we have accounts from divers parts of this kingdom, that Friends are in practice thereof, and have had good success on their endeavors therein; yet we have also accounts, that there is in some places want of schools. And (as hath been advised in the epistle of this meeting, Anno 1709), “Where Friends want ability, their monthly and quarterly meetings are desired to assist them, that the children of the poor may have due help of education, instruction, and necessary learning; and that the children both of rich and poor may be early provided with industrious employments, that they may not grow up in idleness, looseness and vice; but that, being thus seasoned with the truth, sanctified of God, and taught our holy, self-denying way, they may appear a reputation to our holy profession, and the comfort of their honest parents.”

And, dear Friends, with respect to the poor among us, it ought to be considered, that the poor (both parents and children) are of our family, and ought not to be turned off to any others.—*London Epistle*, 1718.



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“Holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers.”—Titus i. 9.

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A N humble reliance on the teachings of the Spirit, and a diligent use of the sacred Scriptures, were the means of leading our forefathers into all those distinguishing views and practices which are described in their writings. If this be true, and we have abundant reason for believing it to be so, what ought to be our course? Shall we turn our backs on our high Christian views of the spirituality of true worship? Shall we return to ceremonial and figurative rites? Shall we make way in our meetings for a ministry which one man may prepare, and another appoint? Shall we cease from our testimony against all pecuniary corruption in the church? Shall we forget the sweetness and solemnity of true silence? Shall we surrender our Saviour's standard of the yea and nay, and no longer refuse an oath when expediency is supposed to demand it? Shall we, after all our peaceable professions, recur to the warfare of the world? Shall we forsake our simplicity in dress and language, and break down a hedge which so usefully protects many of our beloved young people from the vanities of the world? In short, shall we renounce that *unbending* adherence to the rule of right in which our forefathers were distinguished? If such, through the wiles of Satan, should be our course, how awful and affecting must be the consequence. The gracious purpose for which we were raised up to be a people will be frustrated through our want of faithfulness.—*Joseph John Gurney.*



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"Love not the world, neither the things in the world. If any man love the world, the love of the Father is not in him."—1 John ii. 15.

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TO all you, my dear Friends, who have tasted of the immediate working power of the Lord, and do find an alteration in your minds, and do see from whence virtue doth come, and strength, that doth renew the inward man, and doth refresh you; draws you in love to forsake the world, and that which hath form and beauty in it to the eye of the world; and hath turned your minds within, which see your houses foul, and corruptions strong, and the *way narrow and straight which leads to life eternal*; to all I say, wait upon God in that which is pure. Though you see little, and know little, and have little, and see your emptiness, and see your nakedness, and barrenness, and unfruitfulness, and see the hardness of your heart and your own unworthiness; it is the light that discovers all this, and the love of God to you, and it is that which is immediate, but the dark understanding cannot comprehend it. So, wait upon God in that which is pure, in your measure, and stand still in it every one, to make you to see your Saviour, to make you free from that which the Light doth discover to you to be evil. For the voice of the Bridegroom is heard in our land; and Christ is come amongst the prisoners, to visit them in the prison-houses; they have all hopes of releasement and free pardon, and to come out freely, for the debt is paid; wait for the manifestation of it, and he that comes out of the prison shall reign.—

*George Fox.*

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“ Thus saith the Lord of hosts ; In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you ; for we have heard that God is with you.”—Zechariah viii. 23.

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THE fields in many parts I have visited are white unto harvest, so that sometimes I have wished that I might have the life of Methusalah, or that the sun might never go down, that I might do my share of that great work which is to be done in these nations. There is a most precious seed in these parts, and in places where I have not actually visited it. O, did our Society stand faithful, what a blessing they might become ! Many are ready to gather to the standard of truth, from among all the various denominations and ranks. I have been with rich and poor, princes and princesses, Protestant ministers and Popish priests, all speaking but one language, not upholding forms and ceremonies, but Christ and his spirit. I have visited various of those Romish priests in Bavaria, of whom we had heard, and have found them to be spiritually-minded men. I am nearly united to some of them. A few have married, and have answered those who have come to visit them on that account, out of the Scriptures, and the practice of the Primitive Church ; and they continue Romish priests still, much beloved by the people, among whom they exercise a good influence.

\* \* \* Some of their priests told me, that they believed it to be their duty to remain in their places for the sake of the people about them, and to help others to come into the same spirituality.—*Stephen Grellet*, aged 40.

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"For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"—1 John v. 4, 5.

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THERE are few passages in Scripture that have been more animating or comforting to me than the promises in the Revelations to those who overcome. I have dwelt on them with a peculiar interest, and I believe with a renewed desire for us who remain, that we may with more faith, more humility, and more entire and simple obedience, enlist under the banner of the Captain of our salvation, that we may follow Him whithersoever He leadeth us, that we may trust in Him with our whole hearts, until we know the victory to be obtained through *Him* over sin and the world, and over death. \* \* \* It is indeed the prayer of my heart, my dearest Joseph, that thou mightest be encouraged and enabled yet to go on, yet to press forward in every religious, domestic, and public duty, in quietness and humility, "not slothful in business, fervent in spirit, *serving the Lord.*" When the curtain drops, and the scene closes here, how is then every sacrifice in the cause of religion, how is every act of faith and obedience to be prized; how inestimable do they become as evidences of that grace by which alone we are saved! Whilst thus separated from the world, and withdrawn from service, and feeling of my own poverty and littleness in every way, the desire is still lively for the faithful servants of the Lord, that they may be steadfast and immovable, always abounding in the work of the Lord.—*Priscilla Gurney*, 1816.

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“Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth.”—Rev. iii. 10.

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**D**OMESTIC life presents many opportunities for the exercise of virtue, as well as the more exalted stations of honor and ambition. For, though its sphere is more humble, and its transactions are less splendid, yet the duties peculiarly incumbent on it constitute the basis of all public character. Perfection in private life is by far the more arduous attainment of the two; since it involves a higher degree of virtue, to acquire the cool and silent admiration of constant and close observers, than to catch the undistinguishing applause of the vulgar. Men, accustomed to the business of the world, may think it a mean occupation to be engaged in the duties of a family. \* \* \* How many daily occasions there are for the exercise of patience, forbearance, benevolence, good humor, cheerfulness, candor, sincerity, compassion, self-denial! How many instances occur of satirical hints, of ill-natured witticisms, of fretfulness, impatience, strife, and envyings; besides those of disrespect, discontent, sloth, and very many other seeds of evil, the magnitude of which is perhaps small, but for the guilt of which we shall most assuredly be judged. When we consider that private life also has its trials, temptations, and troubles, it ought surely to make us vigilant, when around our own fire-side, lest we should quiet our apprehensions, and cease from our daily watchfulness.—*John Barclay*, 1814.

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"I shall be satisfied, when I awake, with thy likeness."—Psalm xvii. 15.

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I WAS sweetly comforted by what seemed too clear and distinct for a dream. I thought I saw a number of persons, whose countenance betokened perfect happiness—they smiled upon me, and said they were praying for me. At first I thought they were Christians on earth, but I was afterwards made sensible that they were some of the blest inhabitants of Zion; and oh, I do rejoice in believing, that, when permitted to join their happy band, I may thus be engaged on behalf of the many loved ones I must leave behind me in the wilderness. O, may you have your *every want* supplied, as mine have been, when you may need the care I have so abundantly experienced. Oh, how delightful rest will be after this; but I do not think I desire even rest so much as to be where I shall be free from all wandering thoughts—*for ever free from the tempter.* \* \* \*

At this time she repeatedly said, Oh, keep close to the Saviour! Christ is all to me now—Oh, make him your friend! Her remarkable self-possession was at this solemn hour strikingly evinced. Having closed her eyes as she believed for ever on all earthly things, when all about her thought she had ceased to breathe, a sudden reaction caused her to exclaim: Oh! I'm coming back again. Don't, oh, don't grieve; think how short a separation ours will be; I am going only a little before—I shall see His face and never, never sin.—*Memoir of Mary Ann Gilpin*, London, 1838.

“But let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price.”—1 Peter iii. 4.

THE day-star of Truth has arisen in thy heart; follow thou its light even unto salvation. Live an harmonious life to the curious make and frame of thy creation; and let the beauty of thy person teach thee to beautify thy mind with holiness—the ornament of the beloved of God. Remember that the King of Zion’s daughter is all glorious within, and if thy soul excel, thy body will also set off the luster of thy mind. Let not the spirit of this world—its cares and its many vanities, its fashions and discourse—prevail over the civility of thy nature. Remember that sin brought the first coat, and thou wilt have little reason to be proud of dress, or the adorning of thy body. Seek rather the enduring ornament of a meek and quiet spirit—the beauty and the purity of the altar of God’s temple, rather than the decoration of its outward walls. For, as the Spartan monarch said, of old, to his daughter, when he restrained her from wearing the rich dresses of Sicily: “Thou wilt seem more lovely to me without them;”—so shalt thou seem, in thy loveliness and humility, more lovely in the sight of heaven, and in the eyes of the pure of earth. Oh! preserve in their freshness thy present feelings; wait in humble resignation and in patience, even if it be all thy days, for the manifestations of him who “as a father careth for all his children.”—*Wm. Penn.*



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" Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee."—Jonah iii. 2.

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I AM far from confining this influence to the ministers of our little Society, but assuredly believe that those who are brought under the immediate teachings of the Spirit, under every profession, will be more convinced that they cannot preach to profit the people, in their own will and at their own command; and that as true and spiritual religion prevails, they must in this respect come to us, and not we go to them. Yet still it is certainly a day of much excitement and of danger, especially to the young and unawakened; and there never was a time when the members of our Society were more loudly called upon to watch unto prayer, both on their own account and on account of others, humbly to implore, not only that the Holy Spirit may not be taken from us, but that a greater effusion of it may be poured upon us as a body, that so we may all be made and kept alive in Him in whom is life, and the life is the light of men. I believe this would be much more our experience, if the things of this world were kept in subjection by fervent daily prayer and the obedience of faith, which remain to be the means pointed out by our gracious Redeemer, of communion with the Father through Him. What can be more pure than the profession we make, to be guided by the Holy Spirit? And if we really are so, we shall be concerned to maintain this daily exercise of heart before the Lord, and yet become what I reverently believe is his gracious will respecting us.—*Martha Ycardley*, 1830.



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"For by thee I have run through a troop; and by my God I have leaped over a wall."—Psalm xviii. 29.

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**G**REAT and manifold have been the mercies of our God unto his people, in this his day; and his loving-kindnesses are beyond expressing. When we were young and little, his fatherly care was over us; he preserved and nourished us, and caused us to grow up before him.

How did he carry his lambs in his bosom, when the beasts of prey roared on every side, seeking to devour! Who can rehearse the many deliverances He hath wrought for his people, in their passage from spiritual Egypt! How hath he girded their loins with strength, and covered their heads in the day of battle! How hath He subdued their enemies before them, and put to flight the armies of aliens!

Oh! his goodness is unutterable, and his faithfulness hath never failed them that trust in him. When have we been in prison for His sake, and He hath not visited and comforted us there? In all our exercises He hath been with us, and He hath stood by us in our sorest trials; yea, he hath caused his angel to encamp round about us, so that no weapon formed against us hath prospered.

These things and much more I could write, ye, my dear friends, have been witness of; ye, especially my elder brethren, who were called early in the morning of this day, and have stood faithful in your testimony until now. Blessed be His Holy name; and exalted and magnified be His glorious power for ever.—*Thomas Ellwood*, 1694.

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“ Weep with them that weep.”—Rom. xii. 15.

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I DOUBT not thou\* hast had many affectionate, sympathizing, consoling salutations from thy numerous friends, in thy present solitary state; and, should these be withheld, yet thou knowest where and in whom are hid all the fresh springs of true consolation, as well as all the treasures of wisdom and knowledge; yet I had a mind to throw in my mite of comfort, having myself been tried in like manner, with the privation of a bosom-friend and partner in the causes and comforts of this life, and a faithful, religious helpmate. Infinite wisdom has seen meet to take away from thee the desire of thine eyes, with a stroke; but the reflection of thy having been favored with so excellent a companion—the recollection of the many pleasant, profitable seasons which you had together, and a sense of the spiritual benefit which has accrued from your near connection must be attended with a savor and consolatory feeling which sweetens the bitter cup. Thy tender care of this eminent, honorable servant, thy attention to her wants of every kind, and thy constant promoting and assisting her in the great work and service in which she was engaged on earth, must also be a solid satisfaction to thy mind. So that I wish thee to be cheered, to look up, to be encouraged to attend to the civil and religious duties of the remaining part of thy day.—*Richard Shackleton*, 1791.

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\* Husband of Sarah Grubb.

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"They take the timbrel and harp, and rejoice at the sound of the organ. \* \* \* and in a moment go down to the grave."—Job xxi. 12, 15.

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**S**HALL we cultivate the talent \* and give wings to the fascination? or shall we gently divert the taste and feelings of our pupils into some less exceptional channel?

When I call to mind the corruption of the human heart, the follies and vices of the world, the enticements of the concert and the opera, and the easy access afforded, by superior skill in music, to the center of fashionable life, I am constrained to confess that the latter appears to me much the safer alternative. I am acquainted with many families of young people in which the study of music is entirely avoided; and I have sometimes been thrown in the way of other families in which that study has been sedulously enforced and practiced. I have observed that mental cultivation, practical usefulness, and sober domestic duties, are, in general, more prevalent in the former than in the latter classes of families; and I can fully subscribe to a sentiment which was once expressed to me by the late excellent Hannah More, that it is no venial error on the part of serious professors of religion, to allow and encourage their daughters to spend those livelong hours, which might have been devoted to truly beneficial pursuits, in the ceaseless, tiresome touch of the harpsichord or piano-forte.—*J. J. Gurney.*

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\* Music.

The truest end of life is to know the life that never ends.

"And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars, for ever and ever."—Daniel xii. 8.

**T**HIS holy man, George Fox, was raised up by God, in an extraordinary manner, for an extraordinary work, even to awaken the sleeping world, by proclaiming the mighty day of the Lord to the nations, and publishing again the everlasting Gospel to the inhabitants of the earth, after the long and dismal night of apostasy and darkness.

For this work the Lord began to prepare him by many and various trials and exercises from his very childhood: and being fitted and furnished for it, he called him into it very young, and made him instrumental, by the effectual working of the Holy Ghost through his ministry, to call many others into the same work, and to turn many thousands from darkness to the light of Christ, and from the power of Satan unto God.

I knew him not until the year 1660; from that time to the time of his death I knew him well, conversed with him often, observed him much, loved him dearly, and honored him truly; and upon good experience can say, he was indeed an heavenly-minded man, zealous for the name of the Lord, and preferred the honor of God before all things.

He was valiant for the Truth, bold in asserting it, patient in suffering for it, unwearied in laboring in it, steady in his testimony to it, immovable as a rock. Deep he was in divine knowledge, clear in opening heavenly mysteries, plain and powerful in preaching, fervent in prayer.

—*Thomas Ellwood*, 1680.

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"Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—2 Timothy iv. 8.

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**G**EORGE FOX was richly endowed with heavenly wisdom, quick in discerning, sound in judgment, able and ready in giving, discreet in keeping counsel, a lover of righteousness, an encourager of virtue, temperance, meekness, purity, chastity, modesty, humility, charity, and self-denial in all, both by word and example.

Graceful he was in countenance, manly in personage, grave in gesture, courteous in conversation, weighty in communication, instructive in discourse, free from affectation in speech or carriage. A severe reprovcr of hard and obstinate sinners, a mild and gentle admonisher of such as were tender and sensible of their failings. \* \*

He lived to see the desire of his soul, the spreading of that blessed principle of divine light, through many of the European nations, and not a few of the American islands and provinces, and the gathering of many thousands into an establishment therein of which the Lord vouchsafed him the honor to be the first effectual publisher, in this latter age of the world. And having fought a good fight, finished his course, and kept the faith, his righteous soul, freed from the earthly tabernacle, was translated into those heavenly mansions, where Christ our Lord went to prepare a place for his own; there to possess the glorious crown which is laid up for, and shall be given by the Lord, the righteous Judge, to all that love his appearance.—*Thomas Ellwood*, 1690.

“Rejoice, and be exceeding glad; for great is your reward in heaven: for so persecuted they the prophets which were before you.”—Matt. v. 12.

**P**ERSECUTION is a word of so harsh a sound, and so generally distasteful to English ears, that scarcely any of those who are most forward and active in that work are willing to have their actions called by that name.

By persecution I mean a forcing or compelling of any, by pains or penalties, bodily or pecuniary, to relinquish or forsake that exercise of religion, or way of worship, which they believe to be the right way of worship, and the true and acceptable exercise of religion, which God hath required of them; and to receive, embrace, conform to, and perform some other exercise of religion and way of worship, which they who are so compelled are either firmly persuaded is not right, or at least have no belief that it is right. This, in short, is that which I call persecution; and this is that which I dissuade from, whatever other name the actors of it may please themselves in calling it by. \* \* \*

Have we not always been a quiet, peaceable, harmless people? When, being reviled, did we revile? or when, being persecuted, did we not patiently suffer it? Do you think to root us out, and destroy God's heritage? It is impossible. The root of Jesse bears us; and upon this immovable rock are we immovably built.—*Thomas Ellwood*, 1683.

Industry leads to wealth; Piety to heaven.



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"I will also leave in the midst of thee an afflicted and poor people, and they shall trust in the name of the Lord."—Zeph. iii. 12.

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HAVE not many of us been already stript of all their outward substance?—not a bed being left them to lie on—not a stool to sit on—not a dish to eat from! Is there a prison in the nation, or a dungeon in a prison, which has not been a witness of our groaning? Have we not been tried by banishment, and proved by death itself? Death in New England, by the hand of the hangman! death in Old England by the rough hand of rude and boisterous officers and soldiers, who have given divers of our friends those blows which in a few days have brought them to their graves!

I might add to these, burning in the forehead, cutting off ears, unmerciful beatings, whippings, and cruel scourgings. But did any or all of these deter us from the worship of God? Nay! hath not our cheerfully undergoing all these hardships sufficiently evinced to the world that our religion and consciences are dearer to us than our estates, our liberties, our limbs, or our lives? Why, then, will you repeat severities upon us, which have so often been tried before in vain? Can you take pleasure in putting others to pain, and delight yourselves in afflicting others? \* \* \*

Think not the worse of us for our faithfulness to our God! He that is true to God will be true to man also; but he that is false and treacherous to God, how is it likely he should be true to man?—*Thomas Ellwood*, 1683.



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"In all thy ways acknowledge him, and he shall direct thy paths."—Proverbs  
iii. 6.

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I ENTERED into an agreement with a man in the borough to instruct me in shoe-making; for which I was to give him more than half of my small savings. Yet I trusted if I kept close to my good Guide in my future steppings, he would so direct me that time would evince to my friends that I had not been deceived in the step I had taken. The billows at times would rise very high one after another; yet to my humbling admiration, I had to acknowledge to the praise of that great Power, which I believe had led me into this tribulated path, that they all passed over me. My little surplus of money wasted fast, and my earnings were very small, not allowing me, for the first year, more than bread, cheese and water, and sometimes bread only, to keep clear of debt, which I carefully avoided. Setting constantly on my seat at work was hard for me; so I might say, I worked hard and fared hard. In a while it appeared better I should free myself from my instructor, and begin as a master for myself, having offers of plenty of employment.

After I had settled in my new situation a few months, my health began to decline. My debility so increased that the doctors advised my leaving London altogether; the thoughts of doing which, and having new connections to seek, was a fresh trial of my faith. I turned my attention to Tottenham, where there was a large body of Friends.—*Thomas Shillitoe*, Tottenham, England, 1781.

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“There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.”—Prov. xi. 24.

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MARY HAGGER was again and again permitted to feel the influence of the Divine Spirit constraining her to testify to others of the Lord's goodness; yet, many were her discouragements, and frequent work was made for fresh repentance, in the withholding more than was meet; retracing her steps required more faith than a simple acting at first had done.

She thus expresses herself in after life, in reverting to this time of trial: “I have abundant cause to admire and reverence the Great Name, that his preserving arm has been round about me, and his tender mercies are lengthening out still. When I have been mourning over my infirmities, I have fully believed, that had I been more resigned, the grand enemy could not have caused so long a wilderness travel; but He knows I am one of a sad heart, and very apt to take discouragement. Were it not for the sweet feelings of peace mercifully granted, when ability is afforded to give up requirings of duty, as I apprehend, my little faith, like poor Peter's, would fail, and I should sink under the weight of my frequent unwatchfulness and want of more firm resolution.”

In reviving these circumstances to her intimate friends, Mary Hagger would speak of them with tears of gratitude to him who had delivered her out of all her afflictions.—*Memoranda of Mary Hagger, by W. and T. Evans.* 1843.

“Who then is a faithful and wise servant, whom his lord hath made ruler over his household, to give them meat in due season? Blessed is that servant, whom his lord when he cometh shall find so doing.”—Matt. xxiv. 45, 46.

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I BELIEVE if young persons were more fully open, and implicitly given up to acts of dedication apparently small, and were willing to go, to stay, to do, or to forbear in minor matters, as seems best, that they would thrive more vigorously in religious stature and strength. One thing after another came gradually before the view of my mind; all that I had to do, or believe was required at my hands, came not upon me at once; for there was no hard task-master to obey, but one who knew my weakness, and my inability to give up even to the least matter of duty, without His special aid. As I was concerned to keep my eyes open, to see whatever He might shew me was to be given up to,—and to my desire from day to day unto him, and the accomplishment of His will respecting me,—first one thing, then another, at seasons open before me with sufficient clearness: sometimes these apprehended duties were very little matters; at other times they were of fearfully great importance; and often were they of a nature and complexion, which the worldly-wise part in myself and in others could not bear or understand. Yet after having gone through and been favored to stand faithful in the performance of these things, I have often seen the propriety of them; and I have felt it a precious thing to be “led about and instructed” so suitably, so seasonably, so safely.—*John Barclay*, 1818.

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“For that which is highly esteemed among men, is an abomination in the sight of God.”—Luke xvi. 15.

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SIR WM. PENN is remembered chiefly as the father of the Quaker legislator, and holds from that connection a larger place in the view of posterity than from any other cause.

While the name of the father is merged in the countless mass of military characters who are seldom mentioned or thought of, the name of the son stands conspicuous among the greatest benefactors of our race. The history of the province which bears his name proves conclusively the superiority of the gospel plan above the policy of the world. He had had the honor of proving that the tomahawk and scalping knife of the savage may be stripped of their terrors by the lenient spirit of the gospel. Which would the most eager aspirants after fame prefer, if they could command it with a wish: to be Admiral Penn, with the scanty rays of military renown that now surround his memory, or to be William Penn, the Quaker founder of Pennsylvania; \* \* \* whose name is transmitted with reverence from generation to generation amongst the untutored inhabitants of the wilderness; whose character is most admired where it is best understood; and who, when the day arrives, “in which nation shall no longer lift up sword against nation,” will be remembered as one who gave the influence of eminent abilities and a conspicuous station, to promote the advancement of the Messiah’s peaceful reign.—*Enoch Lewis, Philadelphia, 1852.*

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“And I gave my heart to know wisdom, and to know madness and folly: I perceived that this also is vexation of the spirit.”—Ecc. 1. 17.

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I THEN had my conversation much among people of no religion, being ashamed to be counted religious, or do anything that was called religious. In this restless state I let in every sort of notion that rose in that day, and for a time applied myself to examine them, and get out of them whatever good could be found; but still sorrow and trouble was the end of all. I was at length ready to conclude that though the Lord and His truth were certain, yet they are not now made known to any upon earth; and I determined no more to inquire or look after God.

So for some time I took no notice of any religion, but minded recreation, as it is called; and went after it into many excesses and vanities—as foolish mirth, carding, dancing, and singing. I frequented music assemblies, and made vain visits where there were jovial feastings. But in the midst of all this my heart was often sad and pained beyond expression. I was not hurried into those follies by being captivated by them, but from not having found in religion what I had sought and longed after. I would often say within myself, what are they all to me? I could easily leave all this; for it hath not my heart, it is not my delight, it hath not power over me. I had rather serve the Lord, if I could indeed feel and know that which would be acceptable to Him.

O Lord suffer me no more to fall in with any false way, but show me the Truth.—*Mary Springett*, 1650.

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“And seekest thou great things for thyself? seek them naught.”—Jer. xiv. 5.

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BEFORE he was eighteen years of age, William Penn had been sent to the Continent by his father, Admiral Penn, for the purpose not only of ordinary travel, but especially to have spread before him the allurements of a gay courtly life, in their most fascinating forms. By this means the father hoped to supplant and drive away the serious impressions his mind had received when an Oxford student, from the Quaker preaching of Thomas Loe.

William Penn was expelled from the University for refusing to wear the college cap and gown; for discussing among his fellow students the wickedness and absurdity of religious persecution; and, more especially, for asserting the scriptural truth of Quaker doctrines. No gentle measures awaited his return home after his expulsion. But it was in vain that the stern, authoritative admiral insisted on the abandonment of every new religious idea the son had taken up.

Personal flagellation and solitary confinement followed, till the father became aware that the religious convictions even of a youth of sixteen or seventeen were not so to be overcome. At length, when severity failed, continental travel was resolved on, and no arrangements were spared that could render it attractive. William Penn went abroad under the highest auspices, and with the companionship his father entirely approved of.—*Penns and Peningtons*.



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“Take us the foxes, the little foxes that spoil the vines, for our vines have tender grapes.”—Solomon's Songs ii. 15.

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IN little more than two years, Wm. Penn returned without any visible remains of the Quaker predilections of his Oxford life. He had acquired the air and bearing of a noble young cavalier, and, withal, manifested such powers of thought and conversation, ability in speaking of what he had observed abroad, that his father and mother were delighted.

It was evident he had just seen enough of courtly life to be transiently dazzled by its exterior graces, without having been tainted by its vices. A considerable portion of those two years had been spent in perfecting his theological studies in France, under the guidance of Moses Amyrault, a learned professor of divinity of the Reformed French Church.

And now that he had returned home, the admiral, conscious that his active mind must have real occupation, proposed that he should be entered as a student of law at Lincoln's Inn. Thus, too, he hoped to perfect the education of the son whom he expected to succeed him in the peerage, which was already awaiting his acceptance under the title of Lord Weymouth.

His father marked the serious thoughtfulness of his manner, and his manifest desire to withdraw from fashionable life. In remembrance of the past, he became alarmed, and forthwith resolved to send his son on a visit to his friend, the Duke of Ormond, then Lord Deputy in Ireland.—*Penns and Peningtons.*



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“To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name.”—Rev. ii. 17.

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**B**UT an important crisis was now at hand, which changed the whole current of his \* life. Another and very different course of discipline was ere long assigned him by the Lord of all, preparing his heart and his hands to war in the cause of God and His righteousness.

Whilst Admiral Penn in England was pluming himself on the triumphs of his worldly prudence, his son, on occasion of one of his frequent visits to Cork, heard by accident that Thomas Loe, his old Oxford acquaintance, was in the city, and “intended to preach that night.” He thought of his boyish enthusiasm when at college, and wondered how the preacher’s eloquence would stand the censures of his riper judgment. Curiosity prompted him to stay and listen. The fervid orator took for his text, the passage, “There is a faith that overcomes the world, and there is a faith that is overcome by the world.” Possessed of strong religious feeling, but at the same time docile and affectionate, he had hitherto oscillated between two duties; duty to God, and duty to his father. \* \* \*

On the other, there were only the low whisperings in his own heart. But that still voice would not be silenced. Often as he had escaped from thought into business or gay life, the moment of repose brought back the old memories. From that night he was a Quaker in heart.—*Penns and Peningtons.*

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\* Wm. Penn.

“The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him.”—Ezekiel xviii. 20.

WM. PENN'S father, actuated by natural love, aiming at his son's temporal honor; he guided by a divine impulse, having chiefly in view the truth of God and his own eternal welfare. His father grieved to see the well-accomplished son of his hopes, now ripe for worldly promotion, voluntarily turning his back on it; he no less afflicted to think that a compliance with his earthly father's pleasure was inconsistent with obedience to his Heavenly Father.

The earthly parent pressing conformity to the fashions and customs of the times, earnestly entreating and beseeching him to yield to this desire; the son, of a loving and tender disposition, in an extreme agony of spirit to behold his father's trouble, modestly craving leave to refrain from what would hurt his conscience; and, when not granted, solemnly declaring that he could not yield; his father thereon threatening to disherit him; he humbly resigning all things of that sort to his father's will, who, perceiving that neither entreaty nor threats prevailed, turned his back on him in anger; and the son lifted up his heart to God for strength to sustain him in that time of bitter trial.

When all the admiral's endeavors proved ineffectual to shake William's resolutions, the disconcerted father, unable any longer to endure him in his sight, fairly turned him out of doors.—*Life of Wm. Penn*, 1665.

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“Jesus answered, My kingdom is not of this world: if my kingdom were of this world, then would my servants fight.”—John xviii. 36.

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THE declarations of Jesus Christ evidently show that, though he came to set up a kingdom on earth, yet it was to be of a nature and in a manner totally different from those of the kingdoms of this world. His precepts and example prove that love to God and love to man were the first laws of his dominion, that it was not to be upheld by violence or deceit, but that his subjects were to be those who listened and were obedient to the truth.

The prophet Daniel foretold it in these remarkable terms:—“Forasmuch as thou sawest that the stone was cut out of the mountain without hands; and that it brake in pieces the iron, the brass, the clay, the silver, and the gold: in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, for it shall break in pieces and consume all these kingdoms, and it shall stand for ever.”

Christ declared, “The kingdom of God cometh not with observation; neither shall they say, lo here, or lo there; for, behold, the kingdom of God is within you.” His Holy Spirit, which bears rule there, is not of an outward or tangible nature, but influences and governs the minds, consciences, and souls of men. “And when Jesus perceived that they would come, and take him by force, to make him a king, he departed into a mountain alone.”  
—*John Allen*, England, 1853.

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“Go and loose the sackcloth from thy loins, and put off thy shoe from thy foot. And he did so, walking naked and barefoot.”—Isa. xx. 2

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THEREFORE was I commanded of the Lord to pass through your streets covered with sackcloth and ashes, calling you to repentance, that ye might yet be more awakened, and alarmed to take notice of the Lord's voice calling unto you; and not to despise these things which belong to your peace, whilst your day lasteth, lest hereafter they be hid from your eyes. And the command of the Lord concerning this thing came unto me that very morning as I awakened, and the burden thereof was very great; yea, seemed almost insupportable unto me (for such a thing until that very moment had never entered me before, not in the most remote consideration.) And some whom I called, to declare to them this thing, can bear witness how great was the agony of my spirit; how I besought the Lord with tears that this cup might pass away from me; yea, how the pillars of my tabernacle were shaken, and how exceedingly my bones trembled, until I freely gave up to the Lord's will. And this was the end and tendency of my testimony, to call you to repentance, by this signal and singular step; which I, as to my own will and inclination, was unwilling to be found in, as the worst and wickedest of you can be averse from receiving or laying it to heart. Let all and every one of you, in whom there is yet alive the least regard to God, or his fear, consider and weigh this matter in the presence of God, and by the spirit of Jesus Christ in your hearts.—*Robert Barclay.*

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"I will therefore that men pray everywhere, lifting up holy hands, without wrath and doubting."—1 Tim. ii. 8.

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**O** FATHER of all creatures, Author and Creator of all good, condescend, I beseech thee, in thy never-failing mercy, to instruct us, who are the workmanship of thy hands, how we shall come before thy throne with an acceptable sacrifice.

Whilst in this world of doubt and perplexity, wandering in the mazes of error, and bewildered in the paths of uncertainty, do Thou, O God, enlighten our understandings, and make us perfect in that knowledge which maketh wise unto salvation. Suffer not our minds to be cast down with finding our incapacity of clearly discovering those things which thou hast placed beyond our reach; but grant, O Father of Mercies, that we may rest satisfied with those capacities which thou hast given us; and be content to walk in humility and fear before thee, waiting for the glorious appearance of our Lord and Saviour Jesus Christ, when that veil which now obscures our sight shall be drawn aside, and we shall see things clearly, as face to face. Suffer not our minds to be puffed up with the vanity of fruitless inquiries into things beyond our depth, but rather let us endeavor to acquire meekness and humility of heart, the most truly valuable accomplishments; that through the assistance of thy holy Spirit we may shine as lights in the world, and live to the praise and glory of thy name, desiring that our spirits may be bowed before thee in reverence, and in thanksgiving for thy mercies.—*Margaret Woods, 1772, aged 24.*

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"The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away."—Psalm xc. 10.

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I OFTEN struggle for resignation, and a more complete acquiescence to the Divine will. I can say, with the Apostle Paul, "I keep under my body, and bring it into subjection;" but I do not feel capable of exerting the same influence over my mind. I believe this can only be effected by the operation of that Power who can "subdue all things unto himself." He watches over all the workmanship of his hands, and his providence is continually hovering over us for good. His power is the same over the perturbations of the soul as over the boisterous elements, and he can diffuse a calm over the mind as easily as over the tempestuous ocean. The prayer of faith will ascend to Him: he will pluck our feet out of the miry clay, and set them upon a rock whose foundations are fixed, and will stand firm against the rain, the floods, and the wind. I think we shall do well not to perplex ourselves with contemplating the various evils of life, or the mystery of iniquity. Secret things belong unto God, and he only can reveal them according to his good pleasure. Our concern is with those that are revealed; and we may trust that we shall be sufficiently enlightened to pursue the right way. Submission to the Divine will in all things is our duty, and will prove the source of our greatest happiness; for when our will revolts against the Divine will, nothing but misery can ensue.—*Margaret Woods*, 1819, aged 70.



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"There is a spirit in man, and the inspiration of the Almighty giveth them understanding."—Job xxxii. 8.

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NOW I say, this inspiration ought to be rightly understood and believed in; from my own experience, I understand it to be an *inbreathing* of the *divine word* into our minds, giving a true understanding of divine things, that we may make choice of, and walk in the paths of wisdom, which is the just man's path: I say, the *inbreathing* of this word, which is truth, life, and the light of men; that spirit which "searcheth all things, yea, the deep things of God," which by Jesus Christ is made manifest unto all men; I say, this inspiration ought to be waited for in all our religious assemblies especially, and believed in, as being the foundation and spring of all right ministry, devotion, and worship of the true God; yea, I always find this from my own experience to be most edifying, thus to wait for this divine inspiration; and when I find my understanding, and influenced by this blessed gift to minister to others, I give up thereto, speaking to the assembly according to the present ability I receive thereby; and I know this to be true beginning of a right gospel ministry, which I shall speak to more at large in its proper place.—*Samuel Bowdas.*

Every good gift and every perfect gift is from above.—James i. 17.

Though we had all tongues, all knowledge, and even *gifts* of prophecy, and were *preachers* to others, aye, and had zeal enough to give our bodies to be burned; yet, if we wanted charity, it would not avail us for salvation.—Wm. PENN.



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“He said unto them, Go ye also into the vineyard, and whatsoever is right, that shall ye receive.”—Matt. xx. 7

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I OFTEN look round me, and often consider if I have anything to do; I am willing to spend or to be spent, but afraid and unwilling to engage where I am not employed. Those who staid latest, but could give as a reason, “because no one has hired us,” were employed, when the Lord of the vineyard bade them go, and receive their penny when the even was come. If in some instances I have not been altogether idle; if at present I appear so to others, and do indeed stand still, I can truly say, I am not hired; and I hope as truly, that I desire to be as ready, under the same qualifications, as he who said, “Here am I, send me.” \* \* \*

I do not envy others; I am glad of it. I heartily bid them Godspeed, and rejoice in the success of their labors. I wish to be like them, and am willing, nay, rather desirous, to be employed with them; further I dare not go; and finding myself still so poor, so barren and so desolate, I ask myself is there not a cause? My unworthiness presents itself; but, if I was not afraid that my heart retained some secret impediment, unknown to myself, I should adopt the language of Peter, and say; “Lord, thou knowest all things: thou knowest that I love thee,” and the consciousness that I do love him above all things, I do desire to do so, is my only support under that withdrawing of light and sense of Divine requirings which I so frequently examine.—*Richard Reynolds*, 1788.

“And the multitude of them believed, were of one heart and soul.”—Acts iv. 32.

**B**EING joined to the said people, in derision called Quakers, and by the grace of God resolved to continue and persevere in their communion, and to wait upon God in his light, wherewith he had enlightened my understanding in a good measure, I had great satisfaction therein, being sensible that our society and converse with one another, as we had received the love of the truth, was helpful and encouraging to us, and tended to edification and comfort. I greatly loved and delighted in the free conversation and fellowship of sober, faithful Friends. When I was a school-boy at the free school at Blencoe, in Cumberland, I loved retirement with some other sober, studious scholars, though but mean and poor in the world, rather than the company of the loose, extravagant boys, though of the gentry, or richer sort, who were given to much play and gaming. In that company of which I was most fond, we were the most profitable one to another in our learning, and communicating the effects of our studies to each other; and much more in a spiritual and higher sense, when we were in some degree come to know the blessed truth, in the light of our Lord Jesus Christ. Our Christian society, and our communications therein of our inward experiences, did all redound to our mutual help and edification in the love of the truth as it is in Christ.—*George Whitehead*, 1654.

Only trust thyself, and another shall not betray thee.—**WM. PENN.**

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“Bless’d are they who suffer persecution for righteousness sake ; for theirs is the kingdom of heaven.”—Matt. v. 10.

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PERSECUTION may be considered in relation to calumny and reproach, and in imprisonments, confinements, or the like, or taking away life or goods on a religious account, for conscientious scruples, etc. What sad work hath there been on this account in the world, not among Turks and Jews only, but among professors of Christianity, which is indeed a great reproach to that holy name. Persecution for righteousness sake is not fit for Turks or Jews, much less for the professors of our meek Lord ; his dispensation and gospel being absolutely the reverse of it, which is a shameful sin to all men, in all nations. However the persecuted have this comfort in the midst of all their sufferings, they are blessed of Christ their Lord ; who himself suffered for them, and they are promised by him the kingdom of heaven. By which doctrine it may be safely concluded, that the members of his true church never persecuted any, though they have been often persecuted ; but the eyes of many are now open to see the evil of it, and a spirit of moderation begins to grow and spring in divers parts of the earth.

It is to be desired that the moderation of Christians might more and more increase, and appear to all men ; because God is at hand, who will justify the innocent, whom he knows better than any man, because he sees their hearts, and he will condemn none but the wicked.—*Thomas Chalkly.*

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"The secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law."—Dent. xxix. 29.

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IT sometimes seems marvelous, in my view, that our natural life is lengthened for weeks, months, and it may be years, after being brought as it were to the brink of the grave, looking for the salvation of the soul, through the redeeming love and power of the Saviour, who was crucified for sinners. No other name do we own, or profess to believe, can save us. This I consider as the unchangeable foundation of genuine Quakerism; and it is to be accompanied by a consistency of conduct, not to be controverted, agreeably to the Scriptural doctrine and precept left upon record of the High Teacher, and to the example and testimony of holy men of old. As far as my spiritual understanding has been enlightened, this is what I apprehend to be Truth. Secret things belong to the Lord. My belief is, that sufficient is revealed for our instruction; and that, while persevering in faithful obedience, we shall find that lowly, peaceful, spiritual poverty is a soul-satisfying reward. I believe it is safe and best in the present times, to leave judgment unto the righteous Judge, as to this or that; and to take the impressive counsel, "What is that to thee? follow thou Me!" I hope not to weary thee, dear friend. I think only to add, that Christian union, love, and fellowship, was never more precious, nor more binding to my fellow-professors in the Society to which I have been conscientiously united for upwards of fifty years.—*Mary Capper*, aged 82.

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"Let them alone: they be blind leaders of the blind. And if the blind lead the blind, both shall fall into the ditch."—Matt. xv. 14.

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EXCEPTING Massachusetts and Connecticut, North America offered an asylum for the persecuted of every class, and for the people of every clime; we cannot therefore wonder that its unsectarian soil became the resort not only of English, but Irish and Scotch, and also emigrants from almost every nation in Europe.

In studying the history of the Society of Friends, the observant reader cannot, we think, fail to notice, that it was only in countries where darkness and popery had been much dispelled, that its spiritual and enlightened views found steady acceptance. Although our early Friends were engaged in Gospel labors in several of the Roman Catholic countries of Europe, we do not find that they were successful in the establishment of a single meeting.

The Reformation, therefore, was instrumental in preparing the way for the introduction of Quakerism into Christendom. But enfranchised as most of the settlers of the western world were, from the shackles of popery, and to a large extent from prelacy also, and consisting as they did of considerable numbers of pious individuals, who had been driven from their respective countries for the cause of religion, the colonies of America presented a sphere peculiarly adapted for the reception of those high and enlightened views of christianity which the Society of Friends were called to uphold and to advocate among their fellow-men.—*James Bowden*, London, 1850.

“Commit thy way unto the Lord; trust also in him; and he shall bring it to pass. And he shall bring forth thy righteousness as the light, and thy judgment as the noonday.”—Psalm xxxvii. 5, 6.

“And the Lord shall help them and deliver; He shall deliver them from the wicked, and save them, because they trust in Him.”—Psalm xxxvii. 40.

MOST fully do I unite with thee in the blessedness of obedience to the Divine will. In the Christian life we see there is such a variety of means for the attainment of the same great end, that it has always appeared to me, that we are not sufficient of ourselves to choose those means which are best for us, and that the more we commit our way unto the Lord, the more we are likely to prosper in that spiritual life which is light and peace; and I think the Scriptures authorize us to believe that the Light or Holy Spirit which is given to every man to profit withal, is *all-sufficient* to lead us in the way in which we should go; that it reproves us for every evil thought and word, and that it instructs us in our duties; and does it not also open our minds to understand the important doctrines of Christianity? Surely obedience, which is so enforced by Friends, does not lessen, but increases our faith in the redeeming power of Christ. At those times when we the most endeavor to do right, have we not sufficient proofs of our great infirmity, and of the corruptions of human nature, to teach us that of ourselves we are blind, and poor, and miserable, and naked, until clothed with the righteousness of Christ?—*Priscilla Gurney*, 1812.



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"Not slothful in business; fervent in spirit; serving the Lord."—Rom. xii. 11.

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**B**USINESS, in its proper sphere, is useful and beneficial, as well as absolutely necessary; but the abuse of it, or an excess in it, is pernicious in many points of view. I cannot approve, in very many respects, of the intense degree of application and attention which seems often to be required of those that are in business.

There is one danger to which the man of business is particularly exposed, and the more alarming, because it is concealed,—I mean the danger of gaining a worldly spirit, and of losing that tenderness of conscience, that love of religion, which is the ground of all virtuous conduct. The person who is engaged in worldly affairs, whether the sphere of his engagement be large or small, should be most anxiously attentive to his eternal interests, that they also may be kept in a flourishing, profitable condition: if this be not the case, the saying of W. Penn is true in regard to such a one—"He that loses by getting, had better lose than gain." He should also be very jealous of his scanty leisure, that he may not omit to employ some of it in his daily duties to his Maker, and to the constant cultivation of that holy frame of mind, which it is the slow though sure tendency of the spirit of the world silently to counteract. For, I own, I tremble at the very idea of any man's mainly pursuing his perishable interests, when perhaps in one short moment he is gone.—*John Barclay*, 1815.



“There is one body, and one Spirit, even as ye are called in one hope of your calling.”—Eph. iv. 4.

LOOKING toward your assemblies, my feelings of interest are awakened in a lively manner, not only for those individuals who are peculiarly dear to myself, but for the church at large. It is my earnest desire that you may be richly favored with the overshadowings of him who can fill your hearts and minds with the abundant streams of his consolation; that divine blessings may indeed be showered down upon you, to your mutual comfort, and “to the edifying of the body in love.” My heart is with all that labor in the work of the Lord, and I salute them in the language of the apostle, “Peace be to the brethren, and love with faith, from God the Father, and from the Lord Jesus Christ.” It is cheering to see friends under different circumstances, each occupying the gifts intrusted to them, though very various one from the other. Whilst this is the case, whether possessing the one, or the five talents, individuals, as well as the church, will prosper, and our adorable Head will be glorified by his own works. And I desire that all of us, who exhort others, may so submit to the effectual operation of the fire and the hammer, as to hold out the invitation, by our own example, to follow us as we follow Christ.—*Jonathan Backhouse.*

Thou knowest, O Lord, before I speak,  
How poor I am, how halt, how weak,  
And what I need, and what I seek.

—JANE CREWDSON.

“ Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter the kingdom of heaven.”—Matthew xviii. 3.

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THERE is a striking analogy between little children by nature, and those who are born from above. In the infant state of religion the child of God cries for something, it does not well know what; it does not desire to know, but it wants to be fed; its growth and its strength are *acquired* by its feeding, not by its increase of understanding, which yet, as it is necessary and useful, arrives in its season, and is added by degrees. And as we cannot add one cubit to our stature as natural men, so neither by taking much thought can we add to our religious growth: this is the work of God, as saith the Scriptures. In this day there is so much revolting from the genuine spirit of Christianity, and the few that are sound in the faith and alive in the root are so rejoiced at the prospect of any of the visited youth coming forward in stability and service, that there is some times a danger lest such youth should be carried off their feet, and pulled forward into action beyond their proper strength, and the right requirings of duty. Only let us be inward and diligent in our spirits, keeping to our own particular exercise, and attending to the account current which is between the great Lord of the household and our own souls respectively, making short reckonings, and giving up no false rest till Infinite Mercy forgives the debt; so shall we, though poor, witness content, and though not abounding, yet have a little sufficiency.—*Richard Shackleton*, 1783.

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“While they behold your chaste conversation coupled with fear.”—1 Peter III. 2.

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THE practice and use of the plain language is consonant with the rules of grammar and the language of holy men of old ; the Scriptures bear testimony ; yet I was desirous to prove all things, to bring them to the standard of truth in my heart, and, if they stood the measure of that, to cleave to them. I began to use this language sometimes, and at other times not, when in my infancy ; my near kinsfolk, I heard, said I was beside myself, therefore it was a cross to use it in their presence ; but denying the cross brought sorrow and weakness along with it, and a fear, that if I went down the steps of Jacob's ladder, I should find it more difficult to recover the ground I had lost, than even to ascend to another step.

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The change in my dress was a great cross, as I was always given to fashionable dresses, and at this time had sundry suits of apparel of this sort. I felt a solemn covering to come over my spirit early one morning, which drew me into deep silence and attention, when I felt it required of me to conform to the simple appearance of Christ's followers : His garment was all of a piece, so ought mine to be, of a piece with my speech, my life, and my conversation. This felt to be a severe stroke ; no shelter was now left me, but I must appear as a fool to the world ; my speech and then my garments would betray me, that I had been with Christ, and professed myself to be one of His disciples.—*John Conron, Ireland, 1772.*

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"The meek will he guide in judgment: and the meek will he teach his way."  
—Psalm xxv. 9.

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FOR several years Daniel Wheeler had an impression that it would be required of him to go abroad. This prospect frequently cost him much exercise of mind; and one day, whilst pacing up and down his parlor, feeling unusually burdened under it, he was led earnestly to cry unto the Lord, desiring that he would be pleased to show him to what part of the world he must go. One of his children was in the room putting together a dissected map, and as his father approached him, his eye rested on Petersburg with such an intimation that thither his divine Master would send him. "That," said he, in relating the circumstance many years afterwards to an intimate friend, "I never afterwards doubted." He however kept the matter entirely to himself, believing that when the right time should come, way would be made for him. Early in the year 1817, inquiry having been made, by order of the late Emperor Alexander of Russia, for a person to undertake the management of an agricultural establishment in his dominions, Daniel Wheeler believed it his duty to offer himself for his service. The Emperor, as the reader may recollect, visited this country in the year 1814, and was much struck with the perfection of the English system of farming. His attention had been drawn in several ways to the Society of Friends; and a casual visit made to the farm of a Friend gave the Emperor a favorable impression of their character as agriculturists.—*Memoirs of D. Wheeler by W. and T. Evans.*

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“ Who is blind but my servant ? or deaf as my messenger that I sent ? who is blind as he that is perfect, and blind as the Lord’s servant ? ”—Isaiah xlii. 19.

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IT is now two years since the subject of visiting Russia and rendering myself useful in promoting the happiness of its numerous inhabitants, was presented to the view of my mind, by that inward principle of light and grace, a manifestation of which is given to every man to profit withal, in which I believe; and Petersburg was the place pointed out to me as the scene of my operations. It was, I must acknowledge, a prospect at which I was ready to shudder: for, although we may at times feel a willingness, and even profess it, to go with our Lord and Master into prison and unto death, yet such is the frailty and weakness of human nature, that when the trying hour cometh, like Simon Peter, we are ready to deny Him. But He who is touched with a feeling and compassionate sense of our manifold infirmities, I trust saw that it was not wilful disobedience, but human weakness; and He who only knoweth the thoughts and intents of the heart, yea, for whom “ the darkness hideth not, but the night shineth as the day, the darkness and light being both alike to Him,” in adorable condescension and mercy doth at seasons qualify his poor, dependent, humble followers acceptably to breathe the aspiration, “ Lord, thou knowest all things, thou knowest that I love Thee.” He, by His wonder-working power, reduced my mind to a willingness to go whensoever and wheresoever He is pleased to lead, and to do whatsoever he is pleased to call for.—*Daniel Wheeler*, 1817.

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“Woman, believe me, the hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father.”—John iv. 21.

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I RECEIVED a message that I was to be introduced to Prince Galitzin. I was conducted to the splendid mansion of the Prince; we were ushered into his apartment of ample size. The Prince came forward and met us in a very courteous manner, and on being introduced he took me by the hand, and we retired to the back part of the room; he asked me many questions with great affability in Russian; my companion interpreting betwixt us. Amongst others, he inquired what family I had; which being answered, he wished to know whether I would bring them all with me, if I came to reside in Russia; I said, “Yes; I should not leave a hoof behind;” at which he seized my hand and expressed his satisfaction. He then enquired, how I should do, as there was no place of worship for me, no meeting, no society; how was that? I told him the worship of Almighty God was not confined to either time or place, that is neither in this mountain, nor at Jerusalem; but in every place incense should be offered to His name, and a pure offering. After pausing a little, he desired the sentence might be thoroughly explained to him. He then seemed quite to understand it, bowing his head in a reverent manner, and appeared to ponder over it. \* \* \*

The Prince held my hand till we got to the door, when I bade him farewell and departed, comparatively as light as a feather.—*Daniel Wheeler*, 1817.



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“Begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled and that fadeth not away.”—1 Peter i. 3, 4.

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I RECEIVED a message that the Emperor\* would see me that afternoon. The Prince received me with his usual openness. A messenger came and conducted me to the palace, and after going through a range of rooms, I was shown into the apartment of the Emperor, who received me with more parade than I expected, but I thought afterwards this was only on account of the page, for, as soon as the door shut, he took me by the hand, saying, “Sit down, Sir.” I was not quite ready to sit down; for the salutation arose in my heart, “of grace, mercy, and peace be multiplied, from God the Father, and our Lord Jesus Christ,” upon the noble Emperor, etc. The Emperor stood quite still until I had finished; when we both sat down. He had many questions to ask, expressed his surprise and satisfaction at the manner in which I had been led into Russia. He mentioned my memorial, and, I think touched upon every particular head distinctly, and said he agreed to the whole. I then gave him a paper I had in my pocket-book, which brought the peculiar principles of our Society into view; this he read, and questioned me about all of them; which gave me time to clear myself fully. \* \* I remember my last words were the expression of a desire that attended my mind, that when time shall rob thee of thy earthly crown, an inheritance incorruptible and undefiled, a crown immortal may be thy happy portion.—*Daniel Wheeler*, 1817.

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\* Alexander, of Russia.



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“Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.”—Psalm xxxvii. 3.

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HAVING now dwelt among these dear people (the Russians) nearly three years, I think I can say with truth that my love for them has not diminished, but, on the contrary, greatly increased, particularly for those who are of least account among men. \* \* \* I had a conference with the Emperor a short time since, and was never so much satisfied with any previous interview. \* \*

A knowledge of his particular situation renders him, in my estimation, an object of commiseration and sympathy. Few, I am persuaded, are really aware of the difficulties by which he is encompassed, or of what he has to contend with; and when I consider the education he has had and training up altogether, I am more than ever surprised, that he should have any relish for serious things. He had been absent about ten months at Congress; on my telling him he had been a long time away from his large family, he said: “I have a great deal to do. It is a very difficult thing to act for a nation, but I hope I have acted under God; and the measures I have taken I hope are approved by him. I am encouraged to believe so, because not a drop of blood has been spilled.” I told him I had often thought of him, and that a petition had been raised in my heart on his account. “Yes,” he said, “and I have often thought of you: there has not been one day but I have thought of you and of Messrs. Allen and Grellet, and always felt myself united to you three in spirit.—*Daniel Wheeler, Russia, 1821.*

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"All thy works shall praise thee, O Lord; and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power,"—Psalm cxlv. 10, 11.

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IT has often been my lot, and it seems as if the measure was not yet filled up, to witness and to share many painful scenes. I sometimes think that a greater portion of suffering is necessary for me than for others, to hold in check and humble a disposition which is naturally so prone to rebel. It is, at any rate, no more than I deserve, after the days without number that have been passed in folly and forgetfulness of that gracious Being, who hath in unutterable condescension and mercy followed me from my youth up, even to the present day; and who, I humbly trust, will never forsake His poor unworthy creature; but by renewed trials and baptisms, will keep alive the vital spark, until He is graciously pleased to say, "it is enough." If I know myself, I think I do not desire a life of ease; but I would gladly devote the few remaining days which may be my portion here, to declaring "the mighty acts of the Lord," to my poor, benighted fellow-creatures, though unequal and unworthy to show forth half His praise. \* \* \*

The earth has been opening around us, and swallowing up the people to a fearful extent from cholera—old and young, strong and weak, rich and poor, have fallen at the short notice of from two to three hours. Although we have had to stand as with our lives in our hands, yet we have been favored beyond precedent.—*Daniel Wheeler*, Russia, 1831.

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“I lay down my life that I may take it again. No man taketh it from me. I have power to lay it down, and I have power to take it again.”—John x. 17.

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O H! it is an awful thing to appear before the Judge of the whole earth, but I do not feel afraid. I have a merciful Saviour; pray for me that patience hold out to the end; our blessed Saviour died the death; mine is a natural death, but his was for the whole world. He gave up his life freely, and suffered on the cross. He gave his life a willing sacrifice, and we must give up our whole hearts; no cross, no crown, is a sure testimony; if we will not bear the cross, we cannot have the crown.

Oh! my dear children, may you never rest but in the wrestling of the soul, until he has fully redeemed you, until he has finished the work he has begun in you. Oh! from my dying bed, I beg of you, that it may be the earnest breathing of your souls, that you may be redeemed from the perishing things of time, and that your affections may be fixed upon eternity: upon things that will endure for ever. What would it avail me *now* to have the world, or as much as might be equal to our most extravagant desires to possess? \* \* \*

Oh! eternity! Oh! the length of eternity! Oh! that it may be impressed on every heart, the length of eternity! *There is no end!*

† “The salvation of the righteous is of the Lord; he is their strength in the time of trouble. And the Lord shall help them, and deliver them: he shall deliver them from the wicked, and save them, because they trust in him.”—Psalm xxxvii.—*Mary Hagger*, 1839.

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“Blessed are the dead who die in the Lord from henceforth : yea, saith the spirit, that they may rest from their labors ; and their works do follow them.”  
—Rev. xiv. 13.

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THERE is nothing comparable to the sweetness of the truth ! all the pleasures and possessions of this world are but as a bubble—the blessed truth as it is in Christ Jesus our Lord.

Those who live under the power and guidance of truth will be distinguished from others by a light about them, which will be even as the halo represented round about the head of Jesus.

There are those in all the walks of life, who look to God for his help and counsel. Anything we can do is but as filthy rags. Bear it in mind, my friends. Nothing but the grace of God can cover us in such an hour as this. I have long sought God’s counsel and help. Keep humble. Don’t do anything to please the pride of the eye. Keep to duty. Don’t think it will expose you : it will not. It will bring peace. The blessing of God rest upon you all. Give glory to God in the highest. Oh ! that I could proclaim to all the world the sweetness I feel, and the power of the ever-blessed truth, which is more to me *now* than *ten thousand worlds*.

My case is a very doubtful one, but life is uncertain at all times. The great object of life is to prepare for death.

Do not give me anything to benumb my faculties. I want my mind clear. I want to lift up my heart to him, who alone can help.—*George Howland*, New Bedford, Mass., 1852.

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"He causeth the grass to grow for the cattle, and herb for the service of man : that he may bring forth food out of the earth."—Psalm civ. 14.

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THE return of spring does indeed afford much food for the contemplative mind, both of youth and age, though the thoughts of those very differently circumstanced classes may take an almost opposite direction. The former, exhilarated by the language of animal spirit and the universal smile of nature, look forward with sanguine, often too sanguine, expectations to the future; whilst those on whom these prospects have not only been opened but closed, and who have nearly seen the end of earthly perfection, are apt to look behind them.

Thus to me, and such as me, it is not an unpleasing though somewhat pensive employment, to number the lovely springs that have passed over our heads, and to turn over the chequered page of our own history, and that of the times in which we have lived, as I can readily do, for more than half a century.

In tracing these records, although I find some blots, some blunders, and here and there a very zigzag and awkward line, yet I really have no desire to try the ground over again, even were I to begin with the advantages which the first experiment might be supposed to afford. For I find former experience, though of some value, is insufficient for preservation; it cannot supercede watchfulness, nor does it preclude warfare.—*Jonathan Hutchinson*, 1818.



“ But the anointing which ye have received of him abideth in you, and ye need not that any man teach you ; but as the same anointing teacheth you of all things, and is truth, and is no lie.”—1 John ii. 27.

AND thou who art willing to follow this, and to be guided by this, shalt need no man to teach thee, but it will be a teacher unto thee, teaching and directing thee in righteousness, purity, and holiness ; and if thou art diligent, keeping thy mind within, with an ear open to the pure voice, thou shalt find it present with thee wheresoever thou art, in the fields, in thy bed, in markets, in company, or wheresoever thou art. When thy outward priest or teacher is absent or far off, it will be present with thee, and will check thee and condemn thee for that which no outward eye can see, and will cleanse thy heart from lust, and deceit, and uncleanness, and will purify thy heart, and make it a fit temple for purity to dwell in ; and then thy sacrifices will be pure, which come from a pure heart, and the Lord will accept them. But, if thou wouldst attain to this, thou must be willing to deny thy lust, thy vanity, thy delights, and whatever has been thy life, for Christ has declared “ whosoever will save his life, shall lose it ; and whosoever will lose his life for my sake, shall find it.” So, there is no obtaining *life* but through *death* ; no obtaining *the crown*, but through *the cross*.—*James Parnell.*

Great God, if round my sinking head,  
The waves of sorrow roll :  
The words which thou the Saviour said,  
Shall cheer my struggling soul.

—AMELIA OPIE.



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“And be not conformed to this world : but be ye transformed by the renewing of your mind, that you may prove what is that good, and acceptable, and perfect will of God.”—Rom. xii. 2.

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AT the presant favored interval of retirement and leisure, I am concerned to repeat an inquiry, more than once instituted before this time, whether I am not now called on to declare and profess before men, the religious persuasion and principles which I most surely hold : and to adopt that course of daily practice in conduct and conversation, of the reasonableness and rightness of which I have not any doubt. It does appear to my view highly and imperatively necessary, that an internal change should precede an external one. I believe that conversion is that of the heart ; that profession must follow, not go before possession ; and that an outward show and appearance of peculiar seriousness is hypocrisy and increased condemnation, if not accompanied by the inward work of sanetification in the soul. Nevertheless, it is certain to my mind that one invariable evidence of true religion, having entered and taken up its abode in us, will always be, that we shall no longer conform ourselves to this world in its vanity and folly ; and that, in our dress, address and general conduct in every particular, we shall not be governed by worldly maxims or opinions, but by the law written in our hearts. How far then is this the case with me ? How far can I assuredly say, that this change of heart is my experience ? O ! I feel indeed that I come short of what ought to be my practice.—*John Barclay*, 1816.



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“Woe to them that are at ease in Zion, trusting in the mountain of Samaria.”  
—Amos vi. 1.

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I HAD a natural warmth in my disposition, which I was very desirous to overcome, as it unsettled my mind from that state of quiet in which I found rest ; but all the care I used was not sufficient at times to subdue it, and it was cause of great uneasiness to me when it did get up : yet I was enabled through Divine favor to keep up a fair outside appearance with men, was not guilty of immorality, and was reckoned sober and religious, and upon these grounds I held a pretty good opinion of my own attainment. Here I was ready to settle down, and to think I had reached the desired haven of rest ; but this state, I believe, is one of the subtleties of our grand adversary, and is a false rest, and not *that* prepared for the people of God ; out of this the enemy will not disturb us, he will allow us to remain there all our lives, as I fear too many do—resting *in* their own labors, their works will not follow them. But my merciful Redeemer, who knew the integrity of my heart, and saw that bread did not satisfy my hungry soul, because I hungered and thirsted after righteousness, which these things did not produce.\* \* \* \* My mind being so limited by the prejudices of education in favor of that profession of religion I was taught to believe in, I did not look for, neither did I expect to feel in myself, the second appearance of our Lord Jesus Christ without sin unto salvation.—*John Conron*, Dublin, Ireland, 1759.

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“His righteousness unto children’s children, to such as keep his covenants and remember his commandments to do them.”—Psalm ciii. 18.

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MAY we of the *retiring* generation be happily continued objects of Divine regard and compassion, and be endued from season to season with fresh supplies of heavenly wisdom, that so we may walk in and before our families with propriety, and leave such vestiges in all parts of our conduct, as our successors may safely follow ; and may our beloved offspring and their connections, having been favored to see a glimpse of the beauty which is in the truth, dwell low in humble, watchful fear, that this eye may ever be kept open in them, that the vision may be more and more cleared and extended, and the God of this world never be permitted to close or obscure with the dust of the earth, or dazzle and dim with worldly splendor ! I am anxious for the coming forward of the youth of our day ; something or other retards their growth ; with many it is not any evil disposition, any criminal pursuit, but I fear there is a want of a steady, solid, diligent waiting for the renewal of those baptisms which purge the soul and prepare it for further illuminations and discoveries of duty. There is a seeking and desiring after good, and a looking towards the servants and messengers, and expecting them ; but if, under a sense of our wants and weakness, our attention was more immediately turned to the Master himself, and our dependence more abstractedly fixed on Him, I believe there would be more of a growing in the root.—*Richard Shackleton*, 1781.

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"I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day."—2 Tim. i. 12.

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AND all you whose hearts are tender to the Lord, whose trials and exercises are not a few, be not daunted nor discouraged, although the enemy may seek to frighten you with many temptations, and would seek to lead you out of the fellowship with or sweet remembrance of your dying day, which exercise my soul has sometimes passed under. But blessed be the Lord for ever, the enemy is found a liar; for the Lord has been pleased to make this sick-bed to me better than a King's palace; and I have great fellowship with my *Last day*; and do rejoice in the Lord, who doth so sweetly visit me with the glorious light of his countenance. It is with me, as it is with one who has traveled many weary journeys, and at last has come to the sight of his desired end; which when he sees, greatly rejoices, in the sense of a further satisfaction which he shall after enjoy; even so it is with me, who have passed no opportunity, where I saw the way of life clear and open before me, but have been ready night and day to do the will and answer the requirements of the Lord; and so running as in a race, knowing my time, that is but short. And blessed be the Lord, I have great peace and salvation in this my weak and low condition. And so, my dear and well-beloved Friends, dwell in love one with another, walking in the unspotted life; so shall you grow up as pleasant plants in the garden of the Lord.—*Richard Samble*, died 1680, aged 35 years.

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“He that wavereth is like a wave of the sea, driven with the wind and tossed.”  
—James i. 6.

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I AM at present like a ship put to sea without a pilot. I feel my heart and mind so overburdened. I want some one to lean upon. My mind is in so dark a state that I see everything through a black medium. I can comprehend nothing. I doubt upon everything. Without passions of any kind, how different I should be! I would not give them up, but I should like to have them under subjection; but it appears to me (as I feel) impossible to govern them; my mind is not strong enough; as I at times think they do no hurt to others. But am I sure they will hurt no one? I believe, by not governing myself in little things, I may by degrees become a despicable character, and a curse to society; therefore, my doing wrong is of consequence to others, as well as to myself. I feel by experience, much entering into the world hurts me; worldly company, I think, materially injures; it excites a false stimulus, such as a love of pomp, pride, vanity, jealousy, and ambition; it leads to think about dress, and such trifles, and when out of it, we fly to novels and scandal, or something of that kind, for entertainment. I have of late been given up a good deal to worldly passions; by what I have felt I can easily imagine how soon I should be quite led away.—*Elisabeth Gurney*, aged 16 years.

Words are for others, not for ourselves, nor for God, who hears not as bodies do, but as spirits should.—WM. PENN.

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"Lo, this only have I found, that God hath made man upright : but they have sought out many inventions."—Ecclesiastes vii. 29.

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A LIFE of indulgence is not the way to arrive at Christian perfection. There are many things that appear trifles, which greatly tend to enervate the soul, and hinder its progress in the path to virtue and glory. The habit of indulging in things which our judgments cannot thoroughly approve, grows stronger and stronger by every act of self-gratification, and we are led on by degrees to an excess of luxury which must greatly weaken our hands in the spiritual warfare.

I was led to these reflections by the consideration how lying late in bed of a morning creeps on by degrees. It appears a very trifling thing, and we can hardly believe that half an hour's indulgence that way amounts to a crime; in itself it may not, and a general rule it would be impossible to fix; but I believe each individual is apt to determine one in his own mind, and the crime lies in extending our indulgence beyond that standard which our judgments have fixed. In every other action of life, the same reasoning takes place. If we do not endeavor to do that which is right in every particular circumstance, though trifling, we shall be in great danger of letting the same negligence take place, in matters more essential.

In the hour of cool meditation, how frequently do we hear the soft whisper of conscience not only condemning the evil, and leading us to repentance, but pointing out to us the way by which we may arrive at happiness and glory.—*Margaret Woods*, 1771.

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"O that men would praise the Lord for his goodness, and for his wonderful works to the children of men."—Psalm cvil. 8.

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HAS He not dealt exceeding bountifully to some of you of the things of this life? For what cause think you has he entrusted you with such abundance? Is it to gratify the lust of the eye, and the pride of life? Is it to make you haughty, and assume a superiority over such as, in this respect, may be below ourselves, but who perhaps may some of them be higher in the Divine favor.

Nay, surely: but in order that you may improve this gift to his honor, the good of others, and your eternal advantage; and may be humbled in a sense of the disproportion of your deserts to his mercy.

Has he not favored some of you with superior natural abilities? And for what end, but that you might be in a superior degree serviceable in his hand? Has he not afforded to all a day of merciful visitation, wherein he has by various means endeavored to bring you into that fold of immortal rest, wherein he causes his "Flocks to lie down beside the clear streams of salvation?"

O, saith my soul! that you may consider his mercies, and make a suitable return for them; that the Most High may delight in the present generation. O! you of the rising generation, open the door of your hearts to that Divine visitant, who has long stood thereat, and knocked for entrance. Let him prepare you, and he will assuredly spread his table, and admit you to be the happy communicants thereat.—*Catherine Phillips*, 1778.



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“The earth mourneth and fadeth away, the world languisheth and fadeth away, the haughty people of the earth do languish.”—Isaiah xxiv. 4.

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I FELT in the spring of pure love, that I might remain some time longer in the body, to fill up according to my measure, that which remains of the afflictions of Christ, and to labor for the good of the church; after which I requested my nurse to apply warmth to my feet, and I revived. The next night, feeling a weighty exercise of spirit, and having a solid friend sitting up with me, I requested him to write what I said, which he did as follows:

“Fourth day of the first month, 1770, about five in the morning.—I have seen in the light of the Lord, that the day is approaching, when the man that is most wise in human policy shall be the greatest fool; and the arm that is mighty to support injustice shall be broken to pieces; the enemies of righteousness shall make a terrible rattle, and shall mightily torment one another; for he that is omnipotent is rising up to judgment, and will plead the cause of the oppressed: and He commanded me to open the vision.”

Near a week after this, feeling my mind livingly opened, I sent for a neighbor, who, at my request, wrote as follows:

“The place of prayer is a precious habitation; for I now saw that the prayers of the saints were precious incense: and a trumpet was given me, that I might sound forth this language; that the children might hear it, and be invited together to this precious habitation, where the prayers of the saints, as precious incense, arise before the throne of God and the Lamb.”—*John Woolman.*



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“ But as it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God.”—1 Corinthians ii. 9, 10.

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**D**URING the whole of that sickness I continued entirely sensible, and whilst death seemed to be approaching, and I had turned myself on one side, the more easily, as I thought, to breathe my last, my spirit feeling already as encircled by the angelic host in the Heavenly Presence, a secret but powerful language was proclaimed on this wise: “ *Thou shalt not die, but live—thy work is not yet done.*” Then the corners of the earth, over seas and lands, were opened to me, where I should have to labor in the service of the Gospel of Christ. O what amazement I was filled with! What a solemn and awful prospect was set before me! Sorrow took hold of me at the words; for it seemed as if I had had already a foothold in the Heavenly places. I wept sore; but, as it was the Divine will, I bowed in reverence before Him, interceding that, after I had, by His assistance, been enabled to do the work He had for me to do, and the end of my days in this probationary state had fully come, I might be permitted to be placed in the same state in which I then was, pass through the valley and shadow of death strengthened by His Divine presence, and enter finally into those glorious mansions, at the threshold of which my spirit had then come. I saw and felt that which cannot be written. Suffice it to say, that from that very time the disorder subsided.—*Stephen Grellet*, aged 24.

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"All the paths of the Lord are mercy and truth, unto such as keep his covenant and his testimonies. The troubles of my heart are enlarged: O bring thou me out of my distresses."—Psalm xxv. 10, 17.

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FROM the time that I went to live with my brother William in London, I regularly attended Friends' Meetings; not that I was acquainted with their peculiar religious views; indeed, there seemed to be a *prohibition* of aught but simple *evidence* and *obedience*. The experience of others did not seem to reach my case; all was to be given up, that all things might be new; and such were the sacrifices required, from time to time, as none can know or understand, save those who have been led in a similar way.

About this time, in consequence of my decided resolution to attend the meetings of Friends, my dear father, (no doubt in faithfulness to his own religious views, and from the desire to rescue a poor child from apprehended error) requested me not to return to the paternal roof, unless I could be satisfied to conform to the religious education which he had conscientiously given me. This, with a tender, heart-piercing remonstrance from my dear, dear mother, was far more deeply felt than I can describe; and marvelous in my view, even to this day, was the settled, firm belief that I must follow on, to know the soul's salvation for myself; truly in a way that I knew not!—*Mary Capper*, aged 32.

I lead in the way of righteousness, in the midst of the paths of judgment.

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“So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple.”—Luke xiv. 33.

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MUST I for ever give up the dear, pleasing hope of being received into the house and affections of my once kind, indulgent parents? Oh! my sister, will you, can you despise me? I have no firm consolation but in the belief that I am guided by a superior Power. I have exerted every faculty of my mind; I have resolutely mortified my body, endeavoring to bring it into subjection, free from the influence of passion and deceiving sense; and I have a secret intimation that the kingdom of heaven is within us; that in the silence of the creature, is the power of God made known.

O! my Rebecca; if you would examine the uniform desire of my life, the earnestness of my supplications, and my present wish of being humble, pure, wholly dependent upon God my Maker, without any confidence in man; if you would thus consider me, without prejudice, I think you would not, could not reject me! Of my own willings, or self-abilities, I deserve little; but, in my heart and understanding, I submit to a perfect Teacher; and in his light, is my life and my hope. Think not, my Rebecca, that I have contracted ideas which circumscribe salvation to any particular sect. God forbid! my heart is contrariwise enlarged in universal charity. Let each be satisfied in his own mind, and the censures or applauses of multitudes can only be a secondary consideration of no weight.—*Mary Capper*, aged 32.

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“O that thou hadst hearkened to my commandments ! Then had thy peace been as a river, and thy righteousness as the waves of the sea.”—Isa. xlviii. 18.

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THOU who hast in abundant mercy condescended to be the guide of my early age, when under the care of tender parents, I have abundant cause to commemorate thy loving-kindness and fatherly care over me. If I had been faithful in all things to thy commands, how would my peace have flowed as a river. Although I have painfully to reflect on many omissions and commissions, I have many times experienced that there is mercy with thee, that thou mayest be feared. And now I pray thee to be the support of my old age. Oh ! that it would please thee so to humble my heart that I might have no will of my own, but feel perfect resignation to thy holy will in all things.

Thou hast promised a blessing to the poor in spirit: forget not one who is as a worm and no man before thee. Grant me patience to bear the distressing pain in my head, and cause it to prove as the refiner's fire and as the fuller's soap.

Perusing the writings of our worthy predecessors often proves instructive. My heart was affected this day in reading the life of John Crook, where I found this striking passage, copied from the margin of an old Bible, printed about the year 1599: “When the mind thinks nothing, when the soul covets nothing, and the body acteth nothing that is contrary to the will of God, this is perfect sanctification.”—*Mary Hagger*, England, 1827.

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"Many are the afflictions of the righteous: but the Lord delivereth out of them all."—Psalm xxxiv. 19.

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REMEMBERING the Lord our gracious God, in his ways and merciful dealings with me from my youth; how he found me among his lost and strayed sheep on the barren mountains of fruitless professions, and how he drew me to an inward experience of his power and sanctifying work in my heart, and to know his teachings and spiritual ministry; thereby to enable me by degrees experimentally to minister to others, and oblige me to live accordingly; as also to suffer patiently, with resignation of liberty and life, for Christ's sake, when called thereunto, and being supported by his power, and cheerfully carried through many great trials and deep sufferings for his name's sake, and having had many eminent deliverances and preservations, even from my young years; I say, considering these things, I have been the more concerned for my friends and brethren, who for conscience sake deeply suffered by imprisonment and spoil of goods; and in the tender bowels of Christ Jesus have truly sympathized with the faithful in their sufferings and afflictions, and in his love been many times stirred up to plead their innocent cause before authority, as well as to solicit with great industry on their behalf; wherein the hand of the Lord has been often with me.—*George Whitehead.*

When I come with troubled heart,  
Jesus bids me not depart  
Till he stills it.

—JANE CREWDSON.

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"For other foundation can no man lay than that is laid, which is Jesus Christ."—1 Cor iii. 11.

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SHALL I once more greet you with the language of affectionate encouragement? Though the sun in the visible firmament be in eclipse, it is not lost. The creative Power that gave it for an external light remains the same; even the universal Father of mankind, good, very good to all who seek aright to know and to obey Him, as his truly dependent children. He who set the visible sun in the sky, has not left his rational creation, formed for immortality, without a witness in the heart, as the Scriptures amply testify. What indeed should we do, if left to doubtful disputation! If the true light in the soul become darkness, how great is that darkness! Watch and pray that the day-spring from on high may again arise upon us as a religious Society, somewhat scattered and shaken. Possessing our souls in patience, may we have compassion one for another! The Foundation standeth sure, though there may be builders thereon of wood, hay, and stubble.

Well, my dear friends, after this unpremeditated introduction, I recur to what first arose in my thoughts, in viewing you as contending again and again for the faith, or unchanged Truth with fidelity and unwearied diligence! O! it is a blessed thing to be docile, humble learners at the foot of the cross. The Spirit of Truth will guide into all truth.—*Mary Capper*, 1836.



“Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought: but the Spirit itself maketh intercession for us with groanings which cannot be uttered.”—Rom. viii. 26.

WHEN I was about eleven years of age, a maid servant who tended on me and the rest of the children, would read Smith’s and Preston’s sermons First-day, between the sermons. I heard her diligently read, and liking not to use the Lord’s Prayer only, I got a prayer-book and read prayers, morning and night, according to the days and occasions.

About this time my mind was serious about religion, and one day after we came from public worship, this fore-mentioned maid servant read one of Preston’s sermons on the text, “Pray continually.” Much was said of the excellency of prayer—that it distinguished a saint from the world; for that in many things the world and hypocrites could imitate a saint, but in prayer they could not. This wrought much in my mind, and it seemed plain to me that I knew not *right prayer*; for what I used as a prayer, an ungodly man might do by reading it out of a book, and that could not be the prayer which distinguished a saint from a wicked one.

As soon as she had done reading and all gone out of the chamber, I shut the door, and in great distress flung myself on the bed and oppressedly cried out aloud, “Lord, what is prayer?” At this time I had never heard any, nor of any that prayed otherwise than by reading or by composing and writing a prayer, which they called a form of prayer.—*Mary Proude*, England, 1635.



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“As newborn babes, desire the sincere milk of the word, that ye may grow thereby. If so be, ye have tasted that the Lord is gracious.”—1 Peter ii. 2, 3.

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IT came into my mind to write a prayer of my own composing, to use in the mornings. So I wrote a prayer, though I then could scarcely join my letters, I had so little a time learned to write. It was something of this nature: that as the Lord commanded the Israelites to offer up a morning sacrifice, so I offered up the sacrifice of prayer, and desired to be preserved during that day. The use of this for a time gave me some ease, and I soon left off using my books, and as the feelings arose in me, I wrote prayers according to my several occasions.

The time when this circumstance took place, was when the spirit of Puritanism began to be manifested in the Churches. The reading of the common prayers of the Church of England Prayer-book, both in public and private worship, was one of the practices to which these Puritans—as they were in ridicule called—objected.

The next prayer I wrote was for an assurance of pardon for my sins. I had heard one preach, how God had pardoned David his sins of His free grace; and as I came from our place of worship, I felt how desirable a thing to be *assured* of the pardon of one's sins; so I wrote a pretty large prayer concerning it.

I felt a fear of being puffed up with praise, as several persons had praised me for the greatness of my memory; so I wrote a prayer of thanks for the gift of memory and expressed my desires to use it to the Lord.—*Mary Proude*, 1635.

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“ Rejoice evermore. Pray without ceasing. Quench not the Spirit.”—1 Thess. v. 16, 17, 19.

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THESE three prayers I used with some ease of mind for a time, but not long; for I began again to question whether I prayed right or not. I knew not then that any did pray extempore, but it sprang up in my mind that to use words according to the sense I was in of my wants, was true prayer, which I attempted to do, but could not; sometimes kneeling down a long time, but had not a word to say.

This wrought great trouble in me, and I had none to reveal myself to, or advise with, but bore a great burden about it on my mind; till one day as I was sitting at work in the parlor, a gentleman who was against the superstitions of the times came in, and looking sorrowful, said, “it was a sad day.” This was soon after Prynne, Bostwick, and Burton were sentenced to have their ears cut, and to be imprisoned. It sunk deep into my spirit, and strong cries were within me for them, and for the innocent people in the nation. It wrought so strongly in me, that I could not sit at my work, but left it and went into a private room, and shutting the door, kneeled down and poured out my soul to the Lord in a very vehement manner, and was wonderfully melted and eased. I then felt peace and acceptance with the Lord, and was sure that this was prayer in spirit and in truth, which I never was acquainted with before, either in myself or any one else.

—*Mary Proude*, 1637.

"Saying, surely blessing I will bless thee, and multiplying I will multiply thee."—Heb. vi. 14.

I MINDED not those marriages that were propounded to me by vain persons, but having desired of the Lord that I might have one that feared Him, I had a belief, though then I knew none of my own outward rank that such was an one, that the Lord would provide one for me.

In this belief I continued, not regarding the reproaches of them that said to me, No gentleman, none but mean persons, were of this way, and that I would marry some mean one or other. They were disappointed in that, for the Lord touched the heart of him who was afterwards my husband, and my heart cleaved to him for the Lord's sake. This was William Springett. As his uncle, Sir Thomas Springett, was his guardian, it is probable the nephew had his uncle's house as a second home, and thus been entirely removed from the scene of Mary's trials when they were most bitterly felt. It doubtless was through the influence of his uncle, who was a steady royalist, that William Springett was knighted by the King at a very early age.

He asked Mary to give him the right to protect and shield her, to which she consented, for to her great joy she found what she scarcely ventured to hope or expect, that his religious feelings, notwithstanding the adverse society to which his London life had been exposed, corresponded very nearly with her own. They were married a few months after.—*From Penns and Peningtons.*

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“Mark the perfect man, and behold the upright: for the end of that man is peace.”—Psalm xxxvii. 37.

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O H! that all would abide under the power of the cross.—I have had a very sweet view of the coming of Christ in the heart, as it were the appearance of a new-born babe, tender, delicate. We must keep Christ in view constantly. Watch carefully not to wound or grieve Him. Nothing we can do for ourselves will avail anything, all must be *through Him alone*. Be wise, be wise, seek the truth, it will adorn you with that which no man can give; oh, it is glorious!

I would not change my situation (now on my death-bed) for a thousand worlds, no, not to be King or Emperor; the glitter and pomp of this world, oh! it is less than nothing. If I die now, I die in peace with all men, even mine enemies (if I have any). Oh my soul, bless the Lord, and all that is within me, bless His holy name. My children, I desire you may be often at the feet of Jesus, that you may be an example to *your* children, having them go to meetings, and going with them. Keep up your week-day meetings: leave your business to attend them. I have never missed a meeting when I was in health, for fifty years; only two week-day meetings I remember missing in my life, on account of business. When you go to meeting, have your mind staid on God, and if you thus wait on Him, you will find a sweetness in it, that nothing else can give.—*George Howland*, aged 70, 1852.

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"I love them that love me; and those that seek me early shall find me."—Prov. viii. 17.

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MY heart from childhood was pointed towards the Lord, whom I feared and longed after from my tender years. I felt I could not be satisfied with, nor indeed seek after the things of this perishing world, but I desired a true sense of, and unity with, that which abideth for ever. There was something still within me which leavened and balanced my spirit continually, but I knew it not distinctly so as to turn to it, and give up to it entirely and understandingly.

In this temper of mind I earnestly sought after the Lord, applying myself to hear sermons and to read the best books I could meet with, but especially the Scriptures, which were very sweet and savory to me. Yea, I earnestly desired and pressed after knowledge of the Scriptures, but was much afraid of receiving men's interpretations upon them myself; but waited much, and prayed much, that from the Spirit of the Lord I might receive the true understanding of them, and that He should endue me with that knowledge which I might feel sanctifying and saving.

And indeed I did sensibly receive of His love, of His mercy, and of His grace, and at seasons when I was most filled with the sense of my own unworthiness, and had least expectation of manifestations of them.—*Isaac Penington*, 1658.

I dwell among my own people.

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“Come, and let us join ourse’ves to the Lord in the perpetual covenant that shall not be forgotten.”—Jer. 1. 5.

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THE unsatisfied feeling with regard to spiritual communion with God, which for so many years was endured both by Isaac Penington and his wife, does not appear to have arisen out of, or to have been accompanied by, a sense of unforgiving sin.

Circumstances indicate that in both cases the Lord was leaving them to pass through necessary experiences, until that degree of insight was acquired which prepared them to fill their allotted positions in the church.

Isaac Penington became an eminent preacher of the Gospel among the Friends, and also an indefatigable writer. He was ever ready to put forth his literary powers and gentle persuasive influence in defense of that spiritual religion and gospel truth which has brought so much comfort to his own soul. Mary Penington seems to have been in an especial manner fitted to be a true helpmate to him; her practical business capacity supplying what was less active in him. Unitedly they went forward with abiding trust in their Heavenly Father’s love and care, their spiritual life being made strong in the Lord. To the enquiry, years after he had joined the Friends, if he were yet truly satisfied with the spiritual privileges he enjoyed, Isaac Penington replied, “Yes indeed;” I am satisfied *at the very heart*. Truly my heart is now united to Him whom I longed after, in an everlasting covenant of pure life and peace.—*Penns and Peningtons*, 1658.



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“That ye be not slothful, but followers of them who through faith and patience inherit the promises.”—Hebrews vi. 12.

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I HAVE been reading and have just finished the journal of the life and religious labors of Mary Alexander. I have not read very many of the journals of deceased friends, but from those which I have read, there has been impressed upon me many an instructive lesson. It is in such accounts that we gain that treasure of experience, which, without books or writings, would be only attainable by the aged. We see from these narratives, at one comprehensive view, the importance, the value, the object, and the end of human life. The travelers whose pilgrimages are described, seem to traverse their course again under our inspection: we follow them through their turnings and windings—through their difficulties, discouragements, and dangers—through the heights of rejoicing, and depths of desolation, to which in youth, in age, in poverty, in riches, under all conditions and circumstances, they have been subject. From these accounts, we learn the many liabilities which surround us, and we may (unless through wilful blindness,) unequivocally discover where the true rest and peace is to be found, and in what consists the only security, strength, and sure standing. O! how loudly do the lives and deaths of these worthies preach to us; they being dead do indeed yet speak, exhorting and entreating that we who still survive may lay hold and keep hold of those things in which alone they could derive any comfort in the end.—*John Barc'ay*, 1817.



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"Search me, O God, and know my heart: try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting."  
—Psalm cxxxix. 23, 24.

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VARIOUS states, we must expect to experience, and not a few of suffering, I believe, if ever we come to know a steady progression in the right way. There is so much to be reduced in us, before we can advance happily in the "path which no fowl knoweth," and so much to oppose our entrance into it, both from our own wayward nature, and the aspect of things without, that we are at times ready to fear the anchor will not be kept; but this will not do, we must endeavor to lay fast hold of the hope that is set before us, and commit ourselves to the care of the good shepherd. Oh! can anything be lost that is in his keeping? but the great thing is, to be willing that he should keep us,—that he should lead us wherever and into whatsoever he pleases, even to the death of everything that self delights to feed upon. Happy are they who are subject, completely subject, to the forming hand! May this be more and more our experience, and then in the abasement of the creature, divine grace will have the victory. Surely we ought to welcome every suffering, that may be made instrumental to be so blessed a result—Oh, then, may we yield ourselves, fully, passively, unreservedly to the discipline of the divine hand; accounting it an unspeakable favor to be chastened by one who knoweth our frame, and remembereth that we are dust.—*Maria Middleton*, London, 1825.

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"God is a Spirit : and they that worship him must worship him in spirit and in truth." — John iv. 24.

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THE true God is a Spirit, and is infinite, eternal, and everlasting, the Creator of all things, the life and being of all things, the power by which all things stand. All creatures have a being in him ; and by him and without him no creature is, or doth move upon the face of the earth. This is He whom we worship, and fear, and obey, and he brings to pass by his counsel whatsoever he will, and nothing can prevent the purpose of his mind, but his counsel stands for ever. He is the righteous judge of all things, and before him must all mankind come to judgment, and the living and the dead by him must be judged : he is a rewarder of every one according to their deeds, whether they be good or whether they be evil. His greatness, power, majesty and dominion are over all and beyond all, ruling above all in the power of his own will, and who may say, what doest thou ? His eye seeth all, and his presence filleth all, and no creature can be hid from his sight ; he is near at hand and afar off ; he searchest man's heart and trieth the reins, and shows unto man his own thoughts ; he justifieth the righteous and condemneth the wicked. He is light itself, and in him is no darkness at all. This is the true God whom we worship.—*Edward Burrough*, London, 1657.

Our prayers must be powerful, and our worship grateful.—*Wm. Penn.*

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"But let your communication be Yea, yea, Nay, nay, for whatsoever is more than these cometh of evil."—Matt. v. 37.

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**A**ND now, dear friends and brethren, in all your words, in your business and employments, have a care of breaking your word and promises to any people; but that you may consider before-hand, whether you may be able to perform and fulfill both your words and promises, that your yea be yea, and nay, nay, in all things; which Christ hath set up instead of an oath, yea, above an oath and swearing, in His new covenant and testament.

So let none make any promise, or speak yea, yea, or nay, nay, rashly, which they cannot perform: for such kind of inconsiderate and rash speaking is not in the everlasting covenant of life, light, and grace; take heed, lest ye be numbered among the covenant-breakers spoken of, Rom. i. 31, and such truce-breakers as the Apostle speaks of, 2 Tim. iii, "which have a form of godliness, but deny the power thereof, from such turn away," said the apostle. And therefore they that deny the power of godliness will not be faithful to God nor man; and such cannot exercise a good conscience to God, in obedience to Him, nor to man, to perform that which is just, righteous, and honest.

And David said: "Who shall abide in thy tabernacle: and who shall dwell in thy holy will? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart."—*George Fox*, 1682.

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"For in him we live, and move, and have our being."—Acts xvii. 28.

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AND now having your food from Christ, and God your Father: yea, your bread, your milk, your water, your wine, your honey, your fine linen, your clothing, your breath, your life, your souls, and the image of God, which He made you in, which man and woman have lost by transgression, but are to be renewed into again by Christ, your Redeemer, Sanctifier, Reconciler, and Mediator, who makes your peace between you and God; from whom you have your light, grace and truth, who gives you his Gospel, faith and spirit; in whose name you have salvation, and not by any other name under the whole heaven; and who is your heavenly, spiritual Rock and Foundation; cannot you train up all your children in the fear of God, and tell them from whence you have all these good things, that they may come to receive of all these good things which you receive from the good God, and Christ, the treasure of wisdom and knowledge; that you may say, the children of your children are the crown of your old men in the truth, and the glory of their fathers in God; and that you may say, your wives are as fruitful vines by the sides of your house, and your children like olive plants round about your table; thus shall they be blessed that fear the Lord; that you may say, your sons are plants of God, growing up in their youth; and that your daughters may be as corner-stones, polished after the similitude of a palace.—*George Fox*, 1679.

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“And he said unto them, set your heart unto all the words which I testify among you this day, which ye shall command your children to observe to do.”  
—Deuteronomy xxxii. 46.

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**A**ND Friends, some among you train up your children in such a rude, heady way, that when they grow up, they do not matter you, nor care for you ; so they are not a blessing and a comfort to you ; but in many things they are worse than many of the world's more loose, stubborn, and disobedient : so that when they come to be set apprentices, many times they run quite out into the world. Truth brings more into humility and meekness, and gentleness and tenderness.

And therefore, by the power, and life, and wisdom of God, these things you must take notice of that all such may be brought into, and kept in, subjection by the power of God, that God may be honored and glorified, through breaking of the stubborn will in them, and subjecting them to Truth ; and let them all know their places, and not to give way to that which may get over you ; so that you will not know how to rule them at last, and they will bring a grief, and sorrow, and trouble upon you, as too many examples may be seen. \* \* \*

And in the power and life and wisdom of God you will bring up and govern your sons and daughters and servants, and cause them to keep in their places ; for an outward father and mother, over their families, are to keep all things that are outward, civil and subject in their places with reason and true wisdom.—*George Fox*, 1670.

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“In him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not.”—John i. 4, 5.

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DEAR Friends, mind the Light of God in your consciences, which will show you all deceit. God is not the author of confusion, but of peace. All jar-rings, all schism, all rents, are out of the Spirit, for God hath tempered the body together, that there should be no schism in the body, but all worship Him with one consent. \* \* \*

And beware of discouraging any in the work of God. The laborers are few that are faithful for God. Take heed of hurting the gift which God hath given to profit withal, whereby ye have received life through death, and a measure of peace by destruction of evil. Pray that peace may be multiplied, and the ministration of life, to the raising of the dead, that the *seed of the woman may bruise the serpent's head*, discover all deceit, and rend all veils and coverings, that the pure may come to life, which deceit hath trampled upon. And all take heed to your spirits; that which is hasty, discerns not the good Seed. Take heed of being corrupted by flatteries; they that know their God, shall be strong. And therefore all mind your gift, mind your measure; mind your calling and your work. Some speak to the conscience; some plough and break the clods; some weed out, and some sow; some wait, that fowls devour not the seed. But wait all for the gathering of the simple hearted ones; for *they that turn many to righteousness, shall shine for ever.*—*George Fox*, 1651.



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"And be not conformed to this world, but be ye transformed by the renewing of your mind."—Rom. xii. 2.

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**K**EEP out of the vain fashions of the world; let not your eyes, and minds, and spirit run after every fashion in apparel; for that will lead you from the solid life unto unity with that spirit that leads to follow the fashions of the nations. But mind that which is sober and modest, and keep your plain fashions, that therein you may judge the world, whose minds and eyes are in what they shall put on, and what they shall eat.

But keep all in modesty, and plainness, and fervency, and sincerity, and be circumspect; for they that follow those things that the world's spirit invents daily, cannot be solid. Therefore all keep down that spirit of the world that runs into so many fashions, to please the lust o' the eye, the lust of the flesh, and the pride of life.

And let your minds be above the costly and vain fashions of attire, but mind the hidden man o' the heart, which is a meek and a quiet spirit, which is of great price with the Lord. And keep to justice and truth in all dealings and tradings, at a word, and to the form of sound words, in the power of the Lord and in equity, in yea and nay in all your dealings, that your lives and conversations may be in heaven, and above the earth; that they may preach to all that you have to deal with; so you may be as a city set on a hill, that cannot be hid, and as lights of the world, answering the equal principle in all; that God in all may be glorified.

—*George Fox*, 1667.



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“But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.”—1 Cor. i. 30.

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WHEREFORE, O Christendom! believe, receive, and apply Him rightly; this is of absolute necessity, that thy soul may live for ever with Him. He told the Jews, “If you believe not that I am he, ye shall die in your sins; and whither I go ye cannot come.” And because they believed him not, they did not receive him nor any benefit by Him: but they that believed him, received Him: “and as many as received Him,” his own beloved disciple tells us, “to them gave he power to become the sons of God, which are born not of blood, nor of the will of flesh, nor of the will of man, but of God.” That is, who are not children of God after the fashions, prescriptions, and traditions of men, that call themselves his church and people, (which is not after the will of flesh and blood, and the invention of carnal man, unacquainted with the regeneration and power of the Holy Ghost,) but of God; that is according to his will, and the working and sanctification of his spirit, and word of life in them. And such were ever well versed in the right application of Christ, for he was made to them indeed propitiation, reconciliation, salvation, righteousness, redemption, and justification.—*William Penn.*

Oh! let thy grace new strength supply,  
Oh! breathe the thought that comfort gives.  
And point to faith's uplifted eye,  
The Lamb that died, the God who lives.

—AMELIA OPIE.

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"The Preacher sought to find out acceptable words: and that which was written was upright, even words of truth."—Eccl. xii. 10.

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OUR perceptions of truth are clear, in proportion to our freedom from the basis of error and prejudice.

To pursue fashion in its endless changes, may be compared to chasing a bird on the wing.

It was odd enough of the thieves who robbed the traveler, to tax him with dishonesty for concealing a part of his money.

Prejudice is like a flaw in a mirror: it occasions objects to be presented to the mind in distorted forms.

There is hardly any person so bad, as not to do homage to virtue by imitating it in some way or other.

As affluence creates independence, it naturally inclines its possessor to imperiousness, and impatience of contradiction.

Violent blowing at a small fire, is as likely to extinguish as to increase it.

The course of rashness is either circuitously or directly towards ruin.

In traveling, we often meet with rivulets, brooks, or rivers, but not so often with springs of pure water.

The judgment clarified by charity, may be compared to the bee, which finds honey where wasps and hornets gather little but poison.—*George Dillwyn.*

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“ Mine heritage is with me as a speckled bird ; the birds around about are against her.”—Jer. xii. 9.

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SOME unbelieving person may query, how did I know that the subtle adversary had put on the appearance of an angel of light, and had deceived me? I answer such in the words of our blessed Lord. He says: “ My sheep know my voice, and follow me, and the voice of a stranger they will not follow!” moreover we are desired to follow after the things which make for peace, and things whereby we may edify one another. Now I never found anything but peace as the consequence of unswerving obedience in these particulars.

I united in religious fellowship with those with whom I have since continued to walk, subject to many scoffings and mockings from some of my kindred, as well as many others, and was mercifully enabled to not turn my cheek from the smiter, and to bear them for his sake, who suffered more and worse from sinful and perverse men. I rejoice and give thanks to my merciful Redeemer, that He has in mercy called me from the receipt of custom, and has given me a portion in His service, and fellowship with his people ; and I write these things, hoping they may be blessed to some wayfaring traveler, in the same road, that they may become as way-marks to them, and show thereby that it is not an unbeaten path, but others have traveled it before them, and found safety.—*John Conron, Dublin, Ireland, 1773.*

It is no sin to be tempted, but to be overcome.

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“For the word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.”—Heb. iv. 12.

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**I** TRUST thy head is lifted up above the waters of distress and despondency, which sometimes overwhelms like a flood. Why it hath pleased all-wise Providence that thy outward and inward frame should be of such delicate texture, and that thou should so often be afflicted and pained beyond many others, is among the secret things which it belongs not to us to investigate; but, no doubt, He whose thou art by creation and adoption knows that such a conduct towards thee is necessary for thee altogether, for thy preservation, establishment, purification, refinement, humiliation, and preparation for an increase and further fruitfulness of spirit. As was said to the mother of our Lord, the begotten of the Father, yea, a sword shall pierce through thy own soul also, that the thoughts of many hearts may be revealed. So it is requisite for those, whose souls are impregnated and made prolific by the Divine Spirit, repeatedly to witness that Sword, that Word, that fiery law to do its office, that so the vessel may be made clean, and kept clean, fit to contain and to transmit in unadulterated purity the precious odors and sweet incense which it may be honored to convey; and the more simple, and single, and weak, and foolish, and the less of the creaturely will and wisdom any have about them, the greater will be the excellence of his power.—*Richard Shackleton, Ballitore, Ireland, 1789.*

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“ And the doors shall be shut in the streets, when the sound of the grinding is low, and he shall rise up at the voice of the bird, and all the daughters of music shall be brought low.”—Eccl. xii. 5.

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MY mind is in an uncomfortable state this morning; for I am astonished to find I have felt a scruple at music, at least I could not otherwise account for my feelings; but my mind is rather uneasy after I have been spending time in it. These cannot be sensations of my own making, or a contrivance of my own forming, for I have such happiness when I overcome my worldly self; and when I give way to it, am uneasy; not but what I think feelings are sometimes dangerous to give way to; but how odd, yet how true, that much of human reason must be given up. I don't know what to think of it, but I must act somehow, and in some way; yet do nothing rashly or hastily, but try to humiliate myself to true religion, and endeavor to look to God, who alone can teach me and lead me right; have faith, hope, and if little things are to follow to protect greater ones, I must, yes, I must do it, I feel certainly happier in being a Quaker, but my reason contradicts it. Now my fears are these: lately I have had Quakerism placed before me in a very interesting and delightful light; and is it unlikely that inclination may put on the appearance of duty?—*Elisabeth Gurney*, 1800.

For as men in battle are continually in the way of shot, so we in this world are ever within the reach of temptation; and herein do we serve God, if we avoid what we are forbid, as well as do what he commands.—*Wm. Penn.*

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“Judge not according to the appearance, but judge righteous judgment.”—  
John vii. 24.

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IN the condition I have mentioned, of weary seeking and not finding, I married my dear husband Isaac Penington. My love was drawn to him because I found he saw the deceit of all mere notions about religion; he lay as one that refused to be comforted until he came to His temple, who is truth and no lie. All things that had only the *appearance* of religion, were very manifest to him, so that he was sick and weary of show, and in this my heart united with him, and a desire was in me to be serviceable to him. I gave up much to be a companion to him.

I resolved never to go back into those formal things I had left, having found death and darkness in them; but would rather be without a religion, until the Lord manifestly taught me one. Many times when alone, did I reason thus:—Why should I not know the way of Divine life? For if the Lord would give me all in this world, it would not satisfy me. Nay, I could cry out, I care not for a portion in this life; give it to those who care for it: I am miserable with it. It is acceptance with God, of which I once had a sense, that I desire, and that alone can satisfy me.

Whilst I was in this state, I heard of a new people called Quakers, but I resolved not to inquire after them, nor their principles. I heard nothing of their ways except that they used *thee* and *thou* to every one; and I saw a book written about plain language by George Fox.—  
*Mary Penington, 1650.*



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“Take my yoke upon you, and learn of me : for I am meek and lowly in heart, and ye shall find rest unto your souls.”—Matthew xi. 29.

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**D**URING the mental struggles above alluded to, Mary Penington does not appear to have sought or maintained any intimate acquaintance with the Friends, or to have made a practice of attending their meetings ; but it is most probable she had been reading some of their writings, after she had given up all her worldly reasoning against the pointing of her own enlightened conscience.

She adds, “I then received strength to attend the meetings of this despised people, which I had intended never to meddle with. I found they were truly of the Lord, and my heart owned and honored them. I then longed to be one of them, and minded not the cost nor pain ; but judged it would be well worth my utmost cost and pains to witness in myself such a change as I saw in them—such power over the evil of human nature. In taking up the cross, I received strength against many things that I once thought it not possible to deny myself. But oh ! the joy that filled my soul at the first meeting held in our habitation at Chalfont. To this day I have a fresh remembrance of it, and of the sense the Lord gave me of His presence and ability to worship Him in that spirit which was undoubtedly His own.

Oh ! long had I desired to worship Him in the full assurance of acceptance, and to lift up my hands and heart without doubting, which I experienced that day—*Mary Penington, 1658.*



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“Blessed are the meek; for they shall inherit the earth.”—Matt. v. 5.

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**A** GAIN, pious souls cannot but mourn for the sins and abominations of the times, which are a great exercise to them, and affect them with sorrow and mourning; but they are comforted with blessed promises, which the Holy Ghost, at times, immediately applies to their souls, as recorded in the holy Scripture; and let it be remembered, that all our good times are in the hands of the Lord. It is recorded in the holy Scripture, that God would have his people comfortably spoken to; and that he would “give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness;” that they might be called trees of righteousness, the planting of the Lord, that he might be glorified.

Be not high-minded, saith one of his servants; and another saith, God resisteth the proud, but giveth grace to the humble. Again, “The meek will he teach his way, and the meek will he guide in judgment;” as the holy Scripture witnesseth. Well said our holy Saviour, that the meek should be blessed; grace is given to them, and God is their teacher and their guide in judgment; a most blessed gift, teacher, and guide. It is a great blessing indeed, to receive grace from Almighty God, to be taught his ways, and to have the holy One to be our guide in judgment. He who has all power in heaven and in earth committed says that the meek “shall inherit the earth.”—*Thomas Chalkly.*

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"Those that be planted in the house of the Lord shall flourish in the courts of our God."—Psalm xcii. 13.

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ON reading over my old journals, it has led me to admire how some of my early prayers and desires have been answered; how gradual has been the arising and opening of Divine Power in my heart. How much has occurred to strengthen my weak faith, and doubting, fearful heart; how much has been done for me, and how little have I done for myself; and how much have I rebelled, except in the day of power; how often unwatchful; yet in mercy, how has help been administered, even a willing heart, which I consider an unspeakable gift; but I think I should have flourished better, and grown stronger by this time, had I more fully and more faithfully followed the Lamb whithersoever He goeth. My heart's desire and prayer for myself, above everything else, is, that this may be more entirely done by me. Oh Lord! be pleased still to carry on Thy own work in me, until Thou hast made me what Thou wouldst have me to be; even entirely Thy servant, in thought, word, and deed! Thou only knowest my weakness and fear of suffering; when in Thine infinite wisdom Thou mayst see meet to afflict, be pleased to mix mercy with judgment, and uphold me by Thine own power; I thank thee for all Thy benefits towards me; I desire to prove my gratitude by my love and good works. O Lord! enable me so to do!—*Elisabeth Gurney Fry*, aged 33.

"Therefore let us not sleep as do others, but let us watch and be sober."—1 Thess. v. 6.

**O**H, in love *watch over one another* for good, and for the better, and not for the worse! And dwell in that which is pure of God in you, lest your thoughts get forth; and then evil thoughts get up, and surmising one against another, which arise out of the veiled mind.

But as ye dwell in that which is of God, it guides you up out of the elementary life, and out of the mortal into the immortal, where is peace and joy eternal to all that can witness the new birth. Babes in Christ, born again of the immortal Seed, in it wait; my life is with you in perfect unity; bow down to nothing but the Lord God. Satan would have had Christ to have bowed, but He would not; the same Seed now, the same birth is born in you now, which is the same to-day, yesterday, and for ever.

The Tempter will come to you; and if ye look forth, and hearken to his words, and let them in, then ye bow down under him, and worship him. But I say unto you in the presence of the Lord, mind the pure Seed of God in you, and the mighty power of God will cherish you up to the Lord God above all temptations, not to bow down to anything; but feeding upon the immortal food ye will feel yourselves supported and carried over him, by your Father and your God, who is over all, blessed for ever! They who love the Lord Jesus Christ, do not mind the world's judgment, nor are troubled at it.—

*George Fox, 1650.*

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“That ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increase in the knowledge of God.” Col. i. 10.

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NOW, mothers of families, that have the ordering of children and servants, may do a good deal of good or harm in their families, to the making or spoiling of children and servants; and many things women may do and speak amongst women, which are not men's business. So men and women become helpmeets in the image of God.

And the elder women in the truth were not only called elders, but mothers. Now, a mother in the church of Christ, and a mother in Israel, is one that nourishes, and feeds, and washes, and rules, and is a teacher in the Church, and in the Israel of God, and an admonisher, an instructor, an exhorter. So the elder women and mothers are to be teachers of good things, and to be teachers of the younger, and trainers up of them in virtue, in holiness, in godliness and righteousness, in wisdom, and in fear of the Lord, in the Church of Christ. \* \* \* Surely such a woman is permitted to speak, and to work the work of God, and to make a member in a church; and then as an elder, to oversee that they walk according to the order of the Gospel.

And women are to keep the comely order of the Gospel, as well as men, and to see that all have received Christ Jesus, do walk in Christ Jesus; and to see that all that have received the Gospel, do walk in the Gospel, the power of God which they are heirs of.—*George Fox*, 1672.

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"Her ways are ways of pleasantness, and all her paths are peace."—Prov. iii 17.

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THE duty of many of us lies very much in scenes of active life, and various occupations may take up a considerable part of our time; but in this hurry and bustle, without setting apart proper seasons of retirement, the mind is very apt to get bewildered, and too often settles in a false rest. \* \* \* This I at times experience to be my own case, and though I would by no means make the path of virtue appear dismal or gloomy, yet I confess I could never yet find it to be strewn with roses, but have been rather inclined to embrace the saying of our Saviour to his disciples: "In the world ye shall have tribulation, but in me peace."

Great part of our happiness, while in this present state of being, arises from a well-grounded hope of a glorious immortality; and though we are to receive with thankfulness the various undeserved blessings that are bestowed upon us in terrestrial things, yet the uncertainty of their duration makes it improper that we should set our affections on them; but using the things of this world as not abusing them, we should endeavor to maintain an equal mind in prosperity or adversity, and with humble resignation of heart, say, "Thy will, O God, not mine, be done;" trusting that all things will work together for our good, being anxiously solicitous about nothing, but that we may be established in righteousness, and gain admittance into that Kingdom which will never end.—

*Margaret Woods, 1774.*

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"And the valley of Achor, a place for the herds to lie down in, for my people that have sought me."—Isa. lxx. 10.

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I THINK I have seen the danger of young men or women dwelling anywhere else than in the valley of humility. Human learning, human attainments and excellencies—I mean all those things that are obtained by the memory, judgment, reasoning powers, and mental abilities, separate from any immediate influence and assistance derived from the source of all true wisdom—these natural acquisitions and talents are well in their places, and are serviceable to us when kept in subjection to the pure teachings of Him "who teaches" by His Spirit "as never man taught." \* \* \* \* I have been in company with some young persons of our society who have been not a little injured by giving way to pride and foolish talkativeness in respect to many matters in which, though they seemed well informed, yet, not keeping in the littleness and lowliness, they have acquitted themselves but ill, through letting in a forward prating spirit. Now, the best light in which we can view true talents and virtues, and in which they are set off to the best advantage, is the somber shade of humility. For the more the frame-work is colored, or gilt, or carved, or ornamented, the more there is to take off the attention of the eye from the picture itself. So that it seems to me best for each of us to dwell in the littleness, in the lowliness; always bearing in mind where we are.—*John Barclay*, 1817.



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“Be thou faithful unto death, and I will give thee a crown of life.”—Rev. ii. 10.

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CHRIST'S Cross is Christ's way to Christ's Crown. This is the subject of the following discourse, first written during my confinement in the Tower of London, in the year 1668, now re-printed with great enlargements of matter and testimonies, that thou, reader, mayest be won to Christ; and if won already, brought nearer to him. \* \* \* I have tasted of Christ's judgments, and of his mercies, and of the world's frowns and reproaches: I rejoice in my experience, and dedicate it to thy service in Christ. It is a debt I have long owed, and has been long expected: I have now paid it, and delivered my soul. To my country, and to the world of Christians I leave it: may God, if he please, make it effectual to them all, and turn their hearts from that envy, hatred, and bitterness, they have one against another, about worldly things; (sacrificing humanity and charity to ambition and covetousness, for which they fill the earth with trouble and oppression) that receiving the spirit of Christ into their hearts (the fruits of which are love, peace, joy, temperance, and patience, brotherly kindness and charity) they may in body, soul, and spirit, make a triple league against the world, the flesh, and the devil, the only common enemies of mankind; and having conquered them through a life of self-denial, by the power of the Cross of Jesus Christ, they may at last attain to the eternal rest and kingdom of God.—*William Penn.*

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“Reach hither thy finger and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing.”—John xx. 27.

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SINCE I last wrote in this book, I have been more than usually tried with doubts and fears, and reasoning on several Christian doctrines. At times, however, I have been favored to feel them dissipated, and to know a quiet, peaceful resignation, and a willingness to wait for the opening of the seal of him who hath the key of David. I have, indeed, abundant cause to be thankful for the many favors bestowed upon me, who am in every respect so unworthy. I have a belief that as I am concerned to look unto the Lord for direction and counsel, all these doubts and reasonings will terminate in a firmer establishment in the Christian belief and practice.

In looking back over the past year, I seem as though I could not determine whether I had grown in grace or not. I hope I have not gone backward in the heavenly race; but when I consider, that after so many years of religious profession, I yet feel the want of establishment in truth, a want of clearness of knowledge, and of freedom from doubt, combined with so short a knowledge of my own sinfulness, and consequent love for my blessed Redeemer, so little devotedness to the cause of religion, so much holding back and feeling of shame, in advocating His cause, I have every reason to fear that I am yet a novice, and require milk to nourish, and not strong meat. I find, however, that I have victory over some temptations that used to ensnare me, and that as I seek, help is afforded me.—*Thomas Smith*, 1828.

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"I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."—Gal. ii. 20.

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“O H, for a closer walk with God!” out of all selfishness, in meekness and in humility, where the dew of heaven is felt to rest.

The fear lest we begin and have not wherewithal to finish, has an influence on the mind, and if looked at too much, may produce death and cowardice instead of holy caution. The danger lies in beginning in our own strength; there is none in following the leadings of the Lord Jesus. Faithfulness to his requirements is what I desire for us. Are we not afraid of this or that man's opinion? and does not this bring us to feel a snare? Oh! let us place more fully our affections on things above. The way that leads to virtue and to glory is often bestrewed with thorns and with difficulties; we must be willing to take up more eminently our cross, despising the shame, and follow on to know the Lord. The flesh sometimes will shrink, but let us lean upon the Captain of our salvation, looking to Him for help, and He will strengthen and sustain in every needful time. We cannot choose our own path. Israel's Shepherd leads his flock by a way which they often know not; to feel that He requires ought to be enough; our duty is to give up and follow.

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By that faith I have had a glimpse of the glories of heaven; it was only a glimpse, but such a one as I desire not to lose sight of in time or eternity.—*Thomas Smith*, 1851.

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“ And wisdom and knowledge shall be the stability of thy times, and strength of salvation : the fear of the Lord is his treasure.”—Isaiah xxxiii. 6.

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**A**T the present time, when the diffusion of knowledge is become an object of general attention, and when efforts are being made on an extended scale to carry the blessings of education into the lowest huts of poverty, does it not become more peculiarly the duty of those who occupy a somewhat higher station in society, to direct their energies to the cultivation of the mind—to the expansion of those intellectual faculties, with which the great Author of our being has dignified his creature, man, and which were undoubtedly bestowed upon him for great and noble purposes, that he might employ them, under the regulating influence of religious principles, to the praise of his Creator, and to the improvement of his species. Some persons object, and perhaps with too much reason, that the acquisition of knowledge has frequently an injurious tendency upon the minds of young persons. This may sometimes be the case, though it is not unlikely that persons who are vain of their intellectual attainments would have been vain of something less honorable, had their understandings been suffered to remain unimproved. The advantages of study invigorates the tone of the mind, and next to the restraints of religion, furnishes the best preservative of virtue, by providing a sober, rational entertainment for those hours of leisure, which might otherwise be passed in dissipation, or lost in the inanity of idleness.—*Maria Middleton*, 1820.

“ And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again.”—2 Cor. v. 15.

**I** SOMETIMES resolve with myself to abandon all my designs, and endeavor to live to none but my Creator; and presently, my condition in this life appears to my view, and that part which regards only the present too often prevails, and here I waste and decline; I see it, I feel it, yet I almost despair of ever being able to resolve an amendment. Thou knowest these bitter scenes, but hast courage enough to give up, and become nothing for his sake. I every day see the happy consequences of such conduct, but *video meliora proboque deteriora sequar*. Here is my condition, without disguise; 'tis easy to say more, but thou knowest by this the rest; but what can be said to a person who is conscious how much it would be his interest, his eternal interest, how much it would rejoice the heart of the tenderest of fathers to see a progress made in the internal life, how much it would also rejoice his relations, his friends, and all the good of his acquaintance, yet is cowardly enough to give up to the tempter. I often reproach myself, I can suffer in some measure and at some times from others, knowing how much I deserved it. I am not solicitous of hiding my case from those, who, knowing the weakness of human nature, can pity the failures of the person.—*John Fothergill*, London, 1728.

He that makes this his care will find it his crown at last.

“ And that from a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus.”—2 Tim. iii. 15.

IN addition to the practice of the family reading of the Holy Scriptures, the importance of which we deeply feel, be encouraged often to read them in private; cherish a humble and sincere desire to receive them in their genuine import; and at the same time, dear friends, avoid all vain speculations upon unfulfilled prophecy. Forbear from presumptuously endeavoring to determine the mode of the future government of the world, or of the church of Christ.

Seek an enlightened sense of the various delusions of our common enemy, to which we are all liable; ask of God that your meditations upon the sacred writings may be made by the influence of the Holy Spirit; their effects, when thus read, is to promote an increase of practical piety, and the right performance of all our civil and religious duties, and to discourage vain and fruitless investigations. Remember as this precious faith is sought for and prevails, the evidence of the Spirit of God in our hearts most satisfactorily confirms our belief in the divine authority of these inestimable writings.—*London Epistle*, 1682.

Therefore, as the Holy Scriptures are the external means of conveying and preserving to us an account of the things most surely to be believed concerning the coming of our Lord Jesus Christ in the flesh, and the fulfilling the prophecies relating thereto, we therefore recommend to all Friends, especially elders in the Church and masters of families, that they would, both by example and advice, impress on the minds of the younger a reverend esteem of those sacred writings, and advise them to a frequent reading and meditating therein.—*Extracts from London Epistle*, 1709, and others.



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“Know ye not that ye are the temple of God, and that the spirit of God dwelleth in you?”—1 Cor. iii. 16.

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AND, as the operation of the power of truth is given way into our hearts, it will work out everything that is of a contrary nature; that so we may become fit tabernacles for him, the Holy One, to dwell in, which, that it may be our chiefest care to press after, is many times the earnest breathing of my soul, notwithstanding the many buffetings and hard exercises that fall to my lot: for the adversary, at times, strongly suggests the need I have of a more eager pursuit after the lawful things of this life; but I find except the management of things temporal be kept in its proper place, we shall lose ground as to religion, and our appetite after Divine consolation will fail.

Oh! that this may never be our case, but that we may still breathe to the Almighty for strength to undergo whatever may be proved within the course of our sojourning here. When I have considered how some who have been in a great degree cleansed and enlightened, yet, for want of watchfulness, darkness has come over them again; this at times has bowed me very low, in strong desires that I might always keep in a sense of my own nothingness and insufficiency; and as we keep here, I am not without hope that he who was appointed to open the prison doors, will in time set us at liberty to serve him in an acceptable manner.—*John Routh*, Manchester, England, 1657.

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"Watch ye, stand fast in the faith, quit you like men, be strong."—1 Cor. xvi. 13.

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FOR want of inward watchfulness, we neglect or go from it, then the adversary gets grounds. We are led astray by this enemy of souls, and at last miss the crown. And therefore it was that our blessed Lord, knowing the aptness of our natures to frailty, says to his own beloved disciples, watch and pray always, lest ye enter into temptation. This was our first parent Adam's case though created in innocency; for want of watchfulness, notwithstanding the Lord had given him sufficient power to keep his command, yet by not obeying it he therefore fell; and likeways, it was for want of due watchfulness that many other great and good men of his posterity did miss their way, and displeased the Lord, as great Moses, Aaron, David, Solomon, and others, and all for want of watchfulness and keeping close to the Lord their guide. And if we descend even to our own times, how many great, bright, and largely-gifted men have greatly missed their way, and others totally fallen, and all for want of keeping close to this inward guide of the Lord's holy light and spirit.—*Joseph Pike, Cork, 1695.*

Let us, then, not cozen ourselves with the shells and husks of things; nor prefer form to power, nor shadows to substance: pictures of bread will not satisfy hunger, nor those of devotion please God.—*Penn's Maxims.*

The glory of a servant is fidelity, which cannot be without diligence as well as truth.—WM. PENN.

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"I bowed down heavily, as one that mourneth for his mother."—Psalm xxxv. 14.

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**H**EARING of the great loss which thyself and thy sisters have sustained by the removal of thy much loved and highly valued parent,\* I cannot, with satisfaction to myself, withhold the expression of very near sympathy. The intelligence affected me with poignant grief, and I still mourn the Church's loss; but in the midst of my sorrow, the language livingly revived: "Write, blessed are the dead that die in the Lord." \* \* \* I think I was never permitted to feel nearer fellowship with her than at the present time. I am ready to think this experience is in unmerited mercy vouchsafed as one means of keeping me from sinking below hope amidst the numerous baptisms and fears which await me. \* \* \*

I meet with many Friends who are in degree near to my best life, and a precious number of standard-bearers are preserved, but there is a great want of depth and settlement amongst Friends, even amongst many whose exterior is remarkably plain; at least such is my apprehension. Friends are greatly increased in numbers in these eastern parts, many having joined by conviction, more than a few of whom are, I believe, simple hearted and well concerned. According to my small ability, I feel myself frequently called upon to assert the ancient and unchangeable doctrines of Christianity, as professed by our Society in common with other denominations of Christians.—*Isaac Stephenson*, 1823.

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\* Mary Dudley.

“ Watch and pray, that ye enter not into temptation : the spirit is indeed willing, but the flesh is weak.”—Matthew xxvi. 41.

OH! the perilous situation of those who are in conspicuous stations! How are these set as a mark for the archers! Against these the enemy of souls, who is the betrayer and accuser of the brethren, directs his deadliest shafts, and seeks to effect their overthrow, with a cruelty like that of the great dragon mentioned in the Apocalypse, who with his tail drew down the stars of heaven. There is no safe state or situation, but that of being hid in the cleft of the rock, sheltered under the overshadowing wing of ancient and everlasting goodness. May it be the daily prayer of our souls, to be kept little and low, and so to be subjected to the discipline of the cross of Christ, that self, in its various shapes and subtle workings, may die daily; for truly in us, that is, in our flesh, dwelleth no good thing. Deepen us all, O Lord! cause us to grow in the root, rather than in the branches; that we may increase in holy stability, and bring forth only such fruit as is acceptable to Thee, through the power of the Spirit of our Lord Jesus Christ. “Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.” Oh! to be fed with that spiritual food, which keeps up the life of faith in the soul. “This is life eternal, that they might know Thee, the only true God, and Jesus Christ, whom Thou hast sent.”—*Maria Fox*, aged 36.

"There shall no evil befall thee, neither shall any plague come nigh thy dwelling. For he shall give his angels charge over thee, to keep thee in all thy ways."—Psalm xci. 10, 11.

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**T**IME would fail me to tell of the everlasting mercy and compassion that have been extended to usward, in that love which hath compassed about as with a shield during our recent operations in dangerous bays and roadsteads, lying open within a very few points of the compass to the whole beat of the Pacific.

I brought with me from London, as recommended by a dear friend, a patent water-proof belt or life-preserver; but I have been ashamed to make use of it on any occasion. How could I now begin to doubt the loving-kindness of Him whose goodness hath followed me all my life long, and dare to distrust that never failing arm of strength that hath been so often and eminently stretched forth for my preservation, by night and day, by sea and land, amongst strangers and foreigners, where no man cared for my soul, in cold and heat, in hunger and thirst, and weariness, amid the din of arms, the noisome pestilence, and the destruction that wasteth at noon-day; and how was I supported in the iron grasp of affliction, when week after week tidings of family distresses assailed me, without the power to lend a hand to help; the parent stock smitten and removed, and the branches withering. And after all this shall I now, when old and gray-headed, begin to doubt the heavenly source of help.

—*Daniel Wheeler*, Sandwich Islands, 1836.

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“For God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.”—2 Cor. iv. 6.

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IN the year 1652, about the middle of the fourth month, was that faithful messenger and servant of the most High, George Fox, came among us, who declared unto us the way of life and peace. Of those in that family who believed his report, I was one, who came finally to be affected with his doctrine; though at first I did as much admire at his non-conformity to our fashions, customs, and salutations, as strangers at this day admire at our non-conformity to them; yet something in me loved him and owned his testimony. I began to find in myself the truth of what he spoke; for his doctrine tended very much to bring us to the light which Christ Jesus had enlightened us withal.

In due time the witness of the Lord was awakened in me, whereby my sins came to be set in order before me, and it brought judgment and condemnation upon me by reason of them: but I, being as the wild heifer which is unaccustomed to the yoke, sought to get from under it as I often did, until I came to know something of the power of God, which brought that wild nature in me, which was unaccustomed to the yoke, into subjection. And so good was the Lord unto me, that I had not long heard the Truth, when I came to be a witness of the power of it in myself; whereby the strong man in me was made to bow and the keepers of the house to tremble.—*William Caton, England, 1652.*



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"All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness."—2 Tim. iii. 16.

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DEAR ———: Thou hast at this time, and often heretofore, been made near to my best feelings; and to-day in meeting our situations appeared so similar, that I feel willing to turn thy attention to a passage of Scripture which very much occupied my mind therein.

Queen Esther, when she was charged by Mordecai to go unto the King to make supplication for her people, after endeavoring to excuse herself, added, "I have not been called to come unto the King these thirty days." Mordecai replied, "Think not that thou shalt escape in the King's house, more than all the Jews; for if thou altogether holdest thy peace, deliverance will arise from another quarter; but thou shalt not go unpunished."

When Esther had given over reasoning, she answered, "Go gather together all the Jews, and fast ye for me. I also and my maidens will fast, and so I will go in unto the King. If I perish, I perish."

I am not disposed to comment upon what I have written, further than to say that I have desired to maintain a solemn fast, and patiently endure my part of that famine which is not of bread or of water, but of the word of the Lord. As this is our experience, a hope is raised in my heart that we shall again be admitted into the King's presence, and favored to touch the royal scepter.—*Anna Merritt*, 1805.

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“Then shall we know, if we follow on to know the Lord : his going forth is prepared as the morning : and he shall come unto us as the rain, as the latter and former rain unto the earth.”—Hos. vi. 3.

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MAY we boldly say, “the Lord has been our helper,” and by Him we have been enabled to “run through a troop, and leap over a wall ;” and that through all our trials “his hand is not shortened, nor his ear grown heavy ;” let us still confide in Him, follow our great Captain, and be of good cheer, for as he was, so shall we be, grave in conversation, sound in judgment, and constant in persevering, meeting afflictions cheerfully, specially when they come from Him who is everywhere present. We may remember what our Lord signified, “The cup which my Father hath given me to drink, should I not drink it ?” And if this was a situation fit for a son, how much more so for the servant, and especially for those who have been and are but unprofitable ones ! We are apt at times to grow impatient, and tired of the school of affliction, which frequently is a greater blessing than the increase of temporal things. All the righteous nation, who keep the law, enter in with the Bridegroom to hold the repast which tongue cannot set forth, being in the full fruition of never-ending joy, when tears will disappear ; and oh ! my dear ; though absent in body, I am often led to sympathize with thee, under thy present exercises, which doubtless are numerous and painful, and recommend thee and our tender children to the guidance of the good Shepherd, who will lead us all safely.—*David Sands*, 1779.

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“What carefulness is wrought in you; yea, what clearing of yourselves.”—  
2 Cor. vii. 11.

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THIS day thought much of the dear children; Oh! that I may be strengthened to fulfill the duties required at my hands towards them; how unworthy am I of the privilege of leading them to Jesus, yet much do I desire not to abuse this privilege and to be kept truly humble.

Again, gave way to unprofitable conversation, when I ought to be seeking strength to go onwards; Oh! when shall I be guarded enough in this respect. Bodily sufferings prevented my attending properly to my spiritual duties. How necessary is it in time of health and strength to lay up our treasure in heaven. Had some conversation with — on serious subjects. She encouraged me, and entreated me not to be too much cast down. \* \* \*

I fear I have this evening listened too much to some things spoken against others; I took no part in talking against them, but I feel condemned, and truly, justly so, for taking a part so far as to listen.

May I be enabled in future to look more continually to Him; His unbounded mercy causes me to trust that He will forgive my backslidings, and continue to love me freely.

Oh, teach me, gracious Father, for His sake what thou wouldst have me to do; and, oh, spare not thine hand, nor let thine eye pity, till thou hast entirely subdued my will, and made it thine.—*Memoir of Mary Ann Gilpin*, London, 1834.

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“What is it then ? I will pray with the spirit, and I will pray with the understanding also.”—1 Cor. xiv. 15.

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**A**T length I could neither kneel nor stand up to join with the priests in prayers before the sermon ; neither did I care to hear him preach ; but my mind ran after the hearing of the Nonconformist. By constraint I went with the family in the morning, but could not be kept from going to hear the Puritan preacher in the afternoon. I went through much suffering to secure this, being forced to go on foot two or three miles, and none permitted to go with me.

The governors of the family were much disturbed, and they made me the subject of their discourse in company, saying that I professed to pray with the spirit, but rejected godly men’s prayers ; that I was proud, and schismatic. This was hard enough against a conscientious tender-spirited girl of seventeen ; but we must remember how trying it was to her guardians to see one so young taking a stand against established forms, and against what they regarded and had adopted as the right and truly authorized course in family worship.

A beautiful young heiress as she was, with the advantages of wealth and educated taste, attracted numerous suitors ; but from these special attentions she turned coldly away—her heart was too much absorbed in the great search after truth, and longing after spiritual communion with God.—*Penns and Peningtons*, 1641.

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“Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy.”—1 Tim. vi. 17.

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NOW I feel a concern in the spring of pure love, that all who have plenty of outward substance, may example others in the right use of things; and carefully look in the condition of poor people, not abridging them of their due with regard to wages. While hired laborers may, by moderate industry and the Divine blessing, live comfortably, raise up families, and give them suitable education, it appears reasonable for them to be content with their wages. If they who have plenty, love their fellow-creatures in that love which is Divine, and in all their proceedings have an equal regard to the good of mankind universally, their place in society is a place of care, an office requiring attention. The more we possess, the greater is our trust, and with an increase of treasures, an increase of care becomes necessary.

When our will is subject to the will of God, and in relation to the things of this world, we have nothing in view but a comfortable living, equally with the rest of our fellow-creatures, then outward treasures are no farther desirable than as we feel a gift in our minds equal to the trust, and strength to act as dutiful children in His service, who hath formed all mankind, and has appointed a substance for us in this world. A desire of treasures from any other motive appears to be against that command of our blessed Saviour, “Lay not up for yourselves treasures on earth,” Matt. vi. 19.—*John Woolman*, 1774.

“He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty. I will say of the Lord, he is my refuge and my fortress: my God; in him will I trust.”—Psalm xci. 1, 2.

TO ALEXANDER THE FIRST, EMPEROR OF RUSSIA—Permit one who has felt deeply and affectionately for thy present and future happiness, to recall himself to thy remembrance. Since the last memorable interview which Stephen Grellet and I had with thee at Petersburg, when our Heavenly Father was pleased to comfort us together with the sweet feeling of his divine presence and love, often, very often, have I been tenderly drawn to visit thee in spirit, and, as I was enabled, to raise a secret prayer for thy preservation; but for some time past it has been impressed upon my mind, as a religious duty, to try to obtain another interview; and this sense of duty has so increased, that I cannot feel peace in mind, without giving up at least to make the effort. If, however, any insurmountable obstacles should occur to prevent it, I trust that my great Master will favor me with peace, in having made the attempt.

I purpose, by divine permission, to be at Vienna about the 20th or 22d of the present month, called September; and as I shall have encountered some fatigue, hazard, and expense in the journey, may I beg thee to admit me to an interview as soon as convenient to thee after my arrival, of which the Duke of Wellington, the minister from our Government, will be apprized.

In a fresh feeling of the flowings of gospel love toward thee, I remain, respectfully thine—*William Allen*, 1822.



"Because he hath set his love upon me, therefore will I deliver him: I will set him on high, because he hath known my name."—Psalm xci. 14.

TO PRINCE ALEXANDER GALITZIN.—For a long time past I have very often wished to address thee, and our beloved friend in the Lord, B. Papof, with a few lines expressive of that love and sympathy which flows in my heart towards you; but whenever I think of you, the image or idea of *one* inexpressibly dear to us all impresses my mind so forcibly, that I know not how to begin. Never, except in the loss of those most nearly connected with me by the ties of nature, have I felt *anguish* of heart equal to that which I experienced when I first heard the news of the illness and death of the beloved Alexander; but after a time, it seemed as if I felt sympathy with his redeemed and glorified spirit, and I could only contemplate him as one of the *just made perfect*, and for ever centered in his Heavenly Father's rest.

I shall be thankful to my Divine Master as long as I live, that I yielded to the impression of duty, which I felt in my own mind, to go to Vienna and confer with the dear Emperor. \* \* \* In the last interview I had with him, he embraced me affectionately, and, fixing his eyes upon me, said, with much solemnity, "*when and where shall we meet again?*" Ah! may we, my beloved friend, when *our* day of trial is over, through the merits of a crucified Redeemer, meet him again in that blessed company, "which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb."—*William Allen*, 1826.

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“Vanity of vanities, saith the preacher, vanity of vanities; all is vanity.”  
—Eccl. i. 2.

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CAME from London last Saturday week. The first fortnight there, was passed with papa and mamma in visiting relations, and seeing sights. They then left me at St. Thomas's\* to the wide world. I went to Carshalton, then to Bury Hill. From thence I wrote to my father and mother, requesting their permission to go to public places; to which I received a *most charming refusal from my father, afterwards from mamma*. Went to Mrs. Birmester's concert, and the Duchess of Chandos's party. This was my first taste of the gay world, —may I not like its savor too well for my good! At Mrs. B——'s we saw the great people of the city; at the duchess's, those of the west end of the town. Went with Agatha to the Yearly Meeting; its effect was quieting after the bustle I had been in; it was not nearly so disagreeable as I expected. The contrast was great of the Friends' manners with those I had been accustomed to at Woodford; but it gave me the opportunity of seeing different circles in the world. The purity of the Quaker mind was not a little striking. I heard a sermon which I wish I may never forget. I am now at home, and the intoxicating delight of first getting there I cannot describe.—*Hannah Chapman Gurney, June 9th, 1805, aged 18.*

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\* St. Thomas's Hospital, of which her uncle Abel Chapman was resident Treasurer.

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“And Abraham took the wood of the burnt offering, and laid it upon Isaac his son ; and he took the fire in his hand, and a knife ; and they went both of them together.”—Genesis xxii. 6.

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THE first meeting was very serious. At the end I knelt, supplicating in few words that the Lord's will, not ours, might be done. I requested that Friends might be stopped, and I laid before them a concern that had been for some time on my mind, but which had of late weightily impressed it; to pay a visit, in the love of the gospel, to Friends in Van Diemen's Land and parts of Australia. I made no comment, and sat down. There was a profound silence for some time; then A. E. Dale knelt, and, in a very striking manner, petitioned that, as it was with Abraham, the sacrifice might be accepted, and a ram provided in its stead. My sister Katharine, after some silence, rose and said she had been reflecting on Christ as the leader of his people individually, and as head of his Church. Had it not been for the renewal of her faith this day, her heart would have fainted; but, while thinking of this subject, she had remembered a passage in the life of the patriarch David; when he told the prophet that it was his intention to build a house for the Lord his God, the prophet immediately answered, “Do all that is in thy heart, for the Lord thy God is with thee;” but after he was gone, the king received a message from the Lord forbidding him to do it; but that it was well that it was in his heart.—*Hannah Chapman Backhouse, 3d month 20th, 1849; aged 62.*

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“The people which sat in darkness saw great light; and to them which sat in the region and shadow of death light is sprung up.”—Matthew iv. 16.

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**A**N EPISTLE TO FRIENDS.—All ye friends of the Light, though we, who are your ministers and messengers of Light, be cast into *prisons, holes and dungeons*, and kept there by the devilish corrupted will of man, and it be suffered by God, the Father of Light, for the fulfilling of the Scriptures upon that generation, which was prophesied of by the ministers and messengers of Light in the days of old, who suffered in the same nature, by the same generation, for the same testimony; and though the Lord yet suffers the same generation to act in their nature against us, and fill up their measure of wrath, it is for the manifestation of His truth and exaltation of His name of power. And through all this are we known and made mani'fest unto you who are in the Light, and the heathen come to know and confess that He is greater that is with us, than all they that can rise up against us. And in all this we do rejoice, and through our sufferings are crowned and get the victory over the world, without [as well] as within. And though we are kept [in prison, yet it is for] the Lord's appointed time; therefore, Friends, eye the Lord in all these things, and look not out at man, nor at what man can do, either for or against us; but eye God in all his works and in all his instruments, and there will be no cause for discouragement; for discouragement and fears, doubts and questionings, spring from the carnal mind.—*James Parnell.*

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"But Jesus said, Suffer little children, and forbid them not, to come unto me ; for of such is the kingdom of heaven."—Matt. xix. 14.

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I LONG for dear little children to be taught to love and fear their Creator, to be instructed that while they bring propensities to evil into the world with them, there is in their hearts in the very same place where evil is, a counteracting principle which, if attended to, would overcome all that is wrong. I want thee, my precious Mary, to exercise those talents which thou possessest to do them good ; and if instead of giving way to a gloomy sorrow, and thinking that life has lost its charms, thou wouldst turn thy attention to those interesting little objects, thou wouldst find comfort, even delight ; thou wouldst be helped and instructed thyself, for

"Teaching we learn, and giving we receive."

If my health had admitted of it, I should have entered into the concerns of the various institutions in our society more fully. O, do thou do so. Make thyself fully acquainted with our religious principles, and teach them to the children.

It is also good to incite children to feel for children, to sympathize with one another to represent the effects of piety and virtue upon their own minds to their little associates, and thus attract to good.

O, impress on the minds of children the pleasure there is in rendering kindness.—*Charlotte Dudley*, died aged 38, 1825.

"Remember now thy Creator in the days of thy youth, when the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them."—Eccl. xii. 1.

HOW needful it is for young men to look back upon their young and tender years,—how these were spent in vanity, and many times in much looseness! How few are there that rightly consider how they are kept underlings in grace all their days! and temptations many times, *for this very cause*, are let loose upon them—that they have not considered nor rightly been humbled for the sins of their youth. How far are right thoughts of this matter from the consideration of many young fools, who excuse themselves from these things as being but the tricks of their youth, and thus notably play the fool, not considering, as the wise man says, that for these things God will bring them to judgment.

I may, if I mistake not my case, speak something from experience, and exhort my dear children to walk more warily and circumspectly in their youth than I have done. It is not enough to be of mild and *douce* nature, and blameless as to public ways before men. I thought, in some measure, I could say, it had been so with me; that for many years together I had lived a blameless way before men, and had never thought all this while of the sins of my youth until I was near forty years old; and then, and ever since, how have the sins of my youth been presented to me—how many times have I laid in the dust in the consideration of them! —*Alexander Jaffray*, 1660.



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“ And this I do for the gospel’s sake, that I might be partaker thereof with you.”—1 Corinthians ix. 23.

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AFTER a solemn silence prevailed, one of the natives, a supreme Judge, broke it by addressing me by name, which he had caught from the certificates ; and declaring on behalf of himself and the islanders, that the manner of my coming among them was very satisfactory, because what had been read and spoken was in accordance with the gospel, which they had been taught, and were acquainted with. He also at considerable length touched upon the great distance I had come over the deep waters to see them, and to do them good ; that, in return, their hearts, and arms, and habitations, were open to receive me ; duly appreciating the disinterestedness of the motive that had induced the step, having no trade, nor other object in view. He hoped I should visit all their schools, and stroke the heads of the children ; that he should now deliver them into my hands. I told my interpreter to say that the dear children would always have a strong hold and a strong claim on my heart.

When it was over, the natives began to flock round us, and to shake hands with us in a very hearty manner, without regard to order, age, or sex, from the humblest peasant to the bronze-colored queen, her two aunts, and the numerous chiefs, who I think are the stoutest, most giant-like men I ever saw assembled together.—*Daniel Wheeler*, Tahiti, 1835.

As they freely receive from Christ, so they give.

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“ And said, O Lord God of our fathers. art not thou God in heaven ? and rules not thou over all the kingdoms of the heathen. —2 Chron. xx. 6.

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THE whole of my certificates were then audibly read in the Tahitian language by George Pritchard, who took great pains to give ample explanation whenever needful. The marked attention and solidity of countenance manifested by the Tahitians, were both striking and comforting, and the solemnity which spread over this large assembly had previously covered my mind as with a mantle, contriting my spirit under a sense that the great Master himself was there. After reading of the certificates was gone through, profound silence reigned. I asked to say a few words. George Pritchard agreed to interpret for me. I then said, “I have no wish to trespass upon the time of this meeting. I was desirous that these documents might be read, which would account for a stranger being present, and inform all that I came not here in my own will, but in the will of my Lord and Master, whose I am, and whom I desire to serve to my latest breath; and would also let you know that I came with the full unity and consent of that branch of the Christian Church in England, of which I am a member. And now, grace, mercy, and peace from God, the Father, and our Lord Jesus Christ, be multiplied upon all the inhabitants of this land; and may the God of peace, who brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, keep our hearts and minds,” etc.—*Daniel Wheeler*, 1835.

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“Greet ye one another with a kiss of charity. Peace be with you all that are in Christ Jesus. Amen.”—1 Peter v. 14.

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I HAVE often thought of replying to thy last very acceptable letter, but the ability seemed so small for the performance of it, that I have put it off from time to time, hoping I might feel a little more strength; but as age and infirmity are daily increasing upon me, I have concluded to delay no longer, having desired exceedingly to hear from thee again, and of thy prosperity in all things that relate to thy growth and advancement in that path of duty intended for thee by the great Head of the Church, when he laid his holy hand upon thee to pluck thee as a brand from the burning, that thou mightest become perfect in beauty, and as a polished shaft in his quiver. \* \* \*

My mind sometimes seems to be drawn into all parts of the habitable earth, where the sons and daughters of men dwell; and here and there I find a little seed struggling for relief, and my soul is nearly united to it in the bond and covenant of everlasting love. I feel almost daily more alive to the sufferings of humanity and the groans of the oppressed, accompanied with the persuasion that a great work is on the wheel, and that changes will be brought about, altogether *out of the reach of human control*, both in Church and State. Words come far short of expressing the concern I feel for our own society—that Friends may be preserved in the meekness of wisdom, under the direction of *Jesus of Nazareth, the ancient Rock and Foundation of this people*.—Nathan Hunt, 1836.

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“And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen.”—Gal. ii. 9.

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TO the heart that is upright and fixed, trusting in the Lord, the trials and conflicts of time are highest, richest blessings, operating like a weight of costly treasure on a pillar erect; the greater the burden, the firmer and stronger it stands and the closer it presses the foundation. \* \* \*

In the course of the last two years, I have had an opportunity of witnessing the attempts that are making to benefit the benighted inhabitants of various islands in the Southern and Northern Pacific Ocean, and have been enabled to visit, almost without exception, the solitary and secluded allotments of those engaged in this work.

Although this has been but partially the case in New Zealand, yet opportunities have been afforded of seeing the faces of many of the members of this extensive mission from remote places, as well as of those who reside in this immediate neighborhood, who, with others scattered among different isles, where my lot has been cast, are dwelling among strangers in a strange land. Having dwelt myself among a people whose language I could not understand, gives me to know the heart of a stranger, and to feel for him; and I also know his only place of safety and refuge to be Christ Jesus the Lord; if He be with us, we have nothing to fear, for He is love itself, and perfect love casteth out fear.”—*Daniel Wheeler*, New Zealand, 1837.

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“Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened to you.”—1 Peter iv. 12.

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A TIME of trial God hath permitted to come upon us to try our faith and love to Him, and this will work for the good of them that through faith endure to the end. I believe God will be glorified through our steadfastness in suffering, and His name exalted in the patience of His chosen ones.

When I heard thou wast called into this trial with the servants of the Most High, to give thy testimony to the truth of what we have believed, it came into my heart to write thee. Well, my dear friend, let us live in the counsel of the Lord, and dwell in His strength, which gives power and sufficiency to endure all things for His name's sake, and then the blessings of His heavenly kingdom shall be our portion. Oh! dear hearts, let us give up all freely unto the will of God, that our God may be glorified by us, and we comforted together in the Lord Jesus; which is the desire of my soul. We are more than forty here who suffer innocently for the testimony of a good conscience, because we cannot swear and break Christ's commands. We are all well, and the blessing and presence of God are felt to be with us. The power and wisdom of the Lord God be with thee.—*Thomas Loe*, 1660.

For though death be a dark passage, it leads to immortality, and that is recompense enough for suffering of it.—WM. PENN.

“And kings shall be thy nursing fathers, and their queens thy nursing mothers : they shall bow down to thee with their face toward the earth, and lick up the dust of thy feet ; and thou shalt know that I am the Lord : for they shall not be ashamed that wait for me.”—Isaiah xlix. 23.

WE could not find an opportunity to be with the Emperor Alexander till the 21st of this month, though we were informed that he had heard of our intention, and desired to receive us as early as he could. Dear William Allen and another Friend went with me to the Pulteney Hotel, at the time appointed by the Emperor. He came to meet us at the door of his apartment, took us by the hand in a kind manner, and said that for a length of time he had wished for an opportunity to be with us. Through the Empress, who was at Baden when I was at Carlsruhe last winter, he said that he had heard of me and of my visit there. Then he inquired into several of our religious testimonies, principles and practices, to which dear William Allen answered in English, which language the Emperor speaks well. Whilst William was engaged in stating the nature of our Christian principles, the Emperor said several times, “These are my own sentiments also.” He was very particular in his inquiries respecting our views and practices in connection with Divine worship, the ministry, the influence of the Divine Spirit, etc. He made several very pertinent remarks on these various subjects, particularly on prayer.—*Stephen Grellet*, aged 40.

Wast thou, till God's sweet voice o'ercame thy soul,  
And led thee thro' the wide world's winding vales,  
Where cot, and dungeon, and the *kingly hall*,  
Heard in thy Saviour's name, thy bold love-pleading call !

—EDWARD BROWN.



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“ But when ye pray, use not vain repetitions, as the heathen do: for they think that they shall be heard for their much speaking.”—Matthew vi. 7.

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THE subject of public prayer has been feelingly brought to our view, and the belief expressed that, in the exercise of this solemn duty, more care is necessary. He who knows the hearts of all requires no information from his poor creature man. All who bow the knee before Him should ever bear in mind that He is in heaven and we upon earth; that He is God and we His creatures, therefore our words should be few.

We are indeed in great mercy encouraged to ask Him for all that we are brought to feel we really need, by the assurance that if we thus ask in faith, our petitions shall be granted. Let this then be the limit of our prayers, whether public or private—the counsel and the examples recorded in the Holy Scriptures are to this effect. An earnest desire has therefore been felt that all who are drawn to the solemn service of public prayer may keep so near to the leadings of the Holy Spirit, as not to exceed the limit of the true spirit of prayer.

Signed by direction and on behalf of the meeting of the Ministers and elders of New York, held 6th month, 1867  
—James Congdon, Clerk.

'Twas thus, where God himself is known  
To shine without a cloud,  
The angel myriads round his throne,  
In solemn silence bow'd.

And all were still and silent long,  
Nor dared one note to raise,  
Till burst the vast ecstatic song,  
And heaven was filled with praise.

—J. J. GURNEY.

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"A virtuous woman is a crown to her husband."—Proverbs xii. 4.

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HOW often have I prayed that the portion of her Lord's spirit which animated her\* devoted life may rest on me! Her heart, her tongue, and her pen were all employed in promoting the cause of her Divine Master, whom she delighted to serve. All my earthly joy was now gone to heaven, and I felt alone in the world; but my spirit seemed never to be separated from her: she seemed to be hovering over me constantly. My heart does sorrow for the loss of her sweet society; to me she was a wise and sound counselor, and a never-failing consoler in all my troubles. I do mourn, but I dare not murmur. I hope my merciful Heavenly Father will keep me in the hour of temptation, and be with me in the last trying hour, and prepare me to join this precious one and all by whom she is surrounded, with her God and Saviour in the center of bliss.

I had often mentioned to my precious one a prospect of religious service in Ireland, and once since our return home from our last Continental journey; when she replied, "I have no concern to go to Ireland—thou must do that when I am taken from thee." It cost me many tears and prayers before I could be resigned to request a certificate, alone, for the first time since our union; but, looking seriously at the subject, the language was constantly in my heart, the hour cometh when no man can work. Life is uncertain, and I can only expect sustaining grace by faithfully following my Lord.—*John Yeardley.*

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\* Martha Yeardley.

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"That they do good, that they be rich in good works, ready to distribute, willing to communicate."—1 Tim. vi. 18.

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I WAITED on three female Friends to our Yearly Meeting, now in session, being a distance of three hundred and thirty miles. We passed many schools, at the doors of which we generally called and presented the teachers with tracts of various kinds, which were cordially accepted. While our horses were feeding, we often went into schools, and were permitted to read a biographical sketch of some pious child, and make some remarks to encourage the children to follow their amiable example.

Such a scene was new and striking to the children and teachers, and my mind has often been deeply contrited, in observing the susceptibility which has prevailed, and I have been ready to exclaim, "Surely, the Lord is no respecter of persons." As to the effect of these impressions, I shall not attempt to predict. I have observed among the numerous applicants in new countries to be received into membership with us, they mostly were such as in childhood or youth had some acquaintance with Friends.

Being one of the committee for distribution, I have sometimes spent days in company with a dear friend, in going from school to school, and I think may esteem them some of the happiest days of my life.

I believe last year I distributed to about one hundred schools.—*Joseph Tallcot*, 1820.

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“For the creature was made subject to vanity, not willingly, but by reason of him who hath subjected the same in hope; because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God.”—Romans xx. 20, 21.

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OUR state in this life is a state of probation. Such was the state of man originally, and such it is now. And in order that man at first, or ever after, might be able to conquer, or be justly punishable for desertion or defeat, he was, is, and must be, armed with armor invincible against all the powers that were or are suffered to assail him. This is just our ground, our state and situation: subject to vanity, or to many and various temptations, yet, being inwardly armed with the spirit of Omnipotence, so far as we stand faithful and fight valiantly in the strength afforded us, we are sure of victory. Our strength or help is only in God; but then it is near us, it is *in us*—a force superior to all possible opposition—a force that never was nor can be foiled.

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Many there are who put light for darkness, and darkness for light; bitter for sweet, and sweet for bitter. They call the divine light, “which lighteneth every man that cometh into the world,”\* a natural light, an *ignis fatuus*, or by some other ignominious epithet, though the Scriptures declare it to be the very *life* of the holy Word, that was in the *beginning with* God, and truly *was* God.—*Job Scott*.

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\* John i. 9.

" Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man avalleth much. "—James v. 16.

HE uttered the following prayer: " O Lord, my God ! the amazing horrors of darkness were gathered around me, and covered me all over, and I saw no way to go forth ; I felt the depth and extent of the misery of my fellow-creatures separated from the Divine harmony, and it was heavier than I could bear, and I was crushed down under it ; I lifted up my hand, I stretched out my arm, but there was none to help me ; I looked round about, and was amazed. In the depths of misery, O Lord ! I remembered that thou art omnipotent ; that I had called thee Father ; and I felt that I loved thee, and I was made quiet in my will, and I waited for deliverance from thee. Thou hadst pity upon me, when no man could help me ; I saw that meekness under suffering was showed to us in the most affecting example of thy Son, and thou taught me to follow him, and I said, ' Thy will, O Father, be done ! ' "—*John Woolman*, 1772

A King in his crown may rejoice ;  
And Rank of its titles be proud ;  
The Singer exult in the charms of his voice ;  
And Pomp, in the gaze of a crowd,  
And the martyr of wealtn, rendered poor by his store,  
Be bowed to by those who his idol adore.

Yet the King must descend from his throne,  
When the day of Jehovah shall come ;  
And titles be trustless, and pomp stand alone,  
And the voice of the Singer be dumb ;—  
And Mammon, once worshipp'd, be loath'd and abhorr'd,  
In the just and the terrible day of the Lord !

—*Bernard Barton*.

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“Choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season.”—Hebrews xi. 25.

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THE same divine principle of light and life which led me out of the forms and ceremonies, to worship the Father in spirit and in truth, also led me by its secret teachings into a straight and narrow way, as to all superfluities in dress and address. Simplicity of dress and address is becoming an humble follower of a crucified Saviour, whose garments or vesture was so unlike the fashions of that day, that they cast lots for it as a curiosity, for it was without seam. There is a cross to many among us in these things, as the practice of them declares to the beholders whose disciples we profess to be; and although all power in heaven and earth is given unto Him, yet, because the world in their foolish vain hearts despise the wisdom of God in these things, intended to crucify us to the spirit of the world, and the pomps and vanities of it, they are ashamed of the cross, and would rather enjoy the pleasures of a sinful world, which are only for a season, than suffer affliction with the people of God in the scoffings of the world. Although I knew the Quakers held these testimonies, and that they were outward marks of union with them, nevertheless, I was desirous to know the ground of them *in myself*, and not to take up anything in which such great salvation was concerned, but from a clear conviction that it was from the living foundation God hath laid in my heart, and not man.

—*John Conron*, Dublin, Ireland, 1772.



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“For the Lord knoweth the way of the righteous: but the way of the ungodly shall perish.”—Psalm i. 6.

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I WENT to the Yearly Meeting of Friends. It was an interesting time, and I think wholesome to me in many ways. In the first place, it afforded me a fresh stimulus, on general grounds, to seek the Lord with all my heart; and secondly, it introduced me to a more particular acquaintance with the Society. I thought, some time since, I was advancing to a greater agreement with this most excellent religious body; but I now feel a little thrown back; but this is at a time of general weakness. I can, in theory, agree with them in much of their doctrine of spiritual guidance; but I fear greatly that my practice is contrary to the precepts they build upon it. If it be true, that there is this living power which will direct us, under all circumstances, in the sure path which leadeth to life, O what a happiness to know it; and what a misery to be without it! O that the Lord would be pleased to give me this holy gift in larger measure, and to bestow upon me a heart to follow and obey him.—

Jesus, in secret still to thee,  
O! point my holier way;  
Bid me from each gay chain be free,  
To own a Saviour's sway.

Bid me beneath thy parent wing,  
Still, Lord, in peace remain;  
That every charm the world can bring  
May tempt my soul in vain.

—J. J. GURNEY.

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“Whose adorning let it not be that outward adorning of plaiting the hair, and wearing of gold, or of putting on of apparel.”—1 Peter iii. 3.

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MY soul was humbled with the weight of gratitude for the renewings of the Holy Ghost once more vouchsafed to a backsliding sinner. Under a sense of overwhelming mercy, and subdued by the power of divine love, I again entered into covenant with the God of Israel, that if he would be my shepherd I would join with the flock of Christ, follow their footsteps, and become whatever he would have me to be.

Hunger and thirst after righteousness became the prevailing sensations of my soul, and I long for the complete conquest of sin above all things. Lord, in Thy mercy and in Thy faithfulness, answer my continued prayer unto Thee, that I may show forth Thy praise from *day to day*, and live to Thy glory here, and in Thy presence hereafter. \* \* \*

The prevailing desire of my soul is, to “stand still and see the salvation of God” in any way, and through whatever means, He may appoint, and to become qualified to pursue the common business of the day which may be assigned me with diligence and spirituality, doing everything in season, and “as unto the Lord.”

Preparations for a removal from my precious maternal home, from the delightful shelter of domestic love, from the multiplied enjoyments of a London residence, and from the valued privileges of refined and Christian society, produced feelings powerfully oppressive.—*Charlotte Dudley*, 1820.

"For whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth."—Heb. xii. 6.

THE allotment of suffering and sorrow is, in itself, a proof of heavenly love, and grace to see and receive affliction is indeed to be appreciated as a further blessing from the Fatherly Hand. May all cast themselves into the arms of Infinite Mercy, remembering that the Lord doth not afflict willingly, and "although He cause grief, yet hath He compassion." How sweet it is when we are in pain and sorrow to think of Him who bore our infirmities, by whose stripes, bruises and inconceivable anguish, the gift of pardon and peace is procured for us, and our lighter afflictions made blessings, as drawing us to look from the things which are seen and temporal, to the things that are not seen but are eternal.

I am by no means in the heights. My own experience qualifies me more for sympathy with the poor, the blind and the ignorant, than with a state of abounding, or where light and knowledge seem to mark the path. \* \* \*

The guidance and power of the Holy Spirit, as recognized by Friends, does not seem understood by those deemed most pious in other denominations, and yet it would be wrong to judge these as unfaithful. Still we must acknowledge our privilege, and never did I see more reason to use it with reverent thankfulness.

To cease from man, and really depend on Christ, demands continued subjection of will, and much inward attention to the working of that faith which purifies the heart.—*Elizabeth Dudley*, 1834.

“Withhold not thou thy tender mercies from me, O Lord; let thy loving-kindness and thy truth continually preserve me.”—Psalm xl. 11.

“Be pleased, O Lord, to deliver me. O Lord make haste to help me.”—Psalm xl. 13.

THOU that seest in secret, that knowest all things, that searchest the hearts, and triest the inward parts of all men, and in whose pure sight iniquity is discerned and judged,—may it please thee yet once again to regard and pity thy frail and faltering servant: who am not worthy to be accounted of thy household; and yet cannot rest satisfied in anything short of a pure and perfect surrender and sacrifice of my all unto thy service. O! thy presence, thy purifying, preserving energy and virtue inwardly communicated to my soul—how has it helped me along in my earthly pilgrimage—how has it sustained me in the year of drought, and in the hour of temptation and of trial! In all the depths into which I have been, and may be, cast or permitted to be plunged, Lord! thou knowest that nothing has been able, or I trust shall be able, to induce me to deny that thou has blessed me and done me good. Though thou slay me, yet will I endeavor after resignation and submission; for without thee what am I? O my Father! is there yet a door of hope for me, yet a little access for me, before I go hence, and of men I am seen no more? May I presume to plead with thee for forgiveness and pardon, who am unworthy to hope for it; having so often transgressed and offended by unfaithfulness and many backslidings.—*John Barclay*, 1819.

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“For unto us a child is born, unto us a son is given : and the government shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace.”—Isa. ix. 6.

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THE Son of God, who is called Christ, the Prince of Peace and Righteousness, is one with the Father in power and dominion, and was with him before the world was. By him the Father created all things, and without him was not anything made that was made. He is the Heir of all things, and is the Prince of the kingdom of righteousness, of peace, and truth. He is the word and power by which all things consist, and is the salvation of mankind, and the very life of the world. He inherits life and immortality, and is the Redeemer, Saviour, Deliverer, and Restorer of the children of men. He is the very wisdom and power of the Creator, and the Father doeth nothing without the Son, and by him and through him the Father bringeth all things to pass. By him the Father will judge the whole earth, and all the children of Adam therein. This Christ Jesus, the Son of God, is the life and light of the world, and hath enlightened all mankind. Every one that cometh into the world is lighted by him with the true light of life or condemnation; and what the Son doeth, the Father doeth also.—*Edward Burrough, London, 1657.*

It seems but reasonable that those whom God has distinguished from others by his goodness, should distinguish themselves to him by their gratitude.—*Wm. Penn.*

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"Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."  
—2 Cor. vii. 1.

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I HAD been employed in bringing myself to a more circumspect life, being pretty careful in my conduct, and conversation, and just in my dealings among men, and was willing to believe I had attained to great matters, and that I might now take up my rest; for by my own strength, abilities, and contrivance, I could not only keep up a fair upright character among men, and make my life happy, and myself respected; but also (Oh! the deceitful workings of Satan! Oh! the mystery of iniquity!) that it would at the close of time here gain me an inheritance in the regions of purity and peace, among all those who are sanctified. But, how can I sufficiently adore my great and good Master, for his continued regard and care over me, in that he did not suffer me to remain long in this state of delusion and error. He disturbed my false rest, and made me at times exceedingly uneasy with it, and gave me at length to see, that, notwithstanding my regularity of behavior and all my boasted attainments, I fell far short of that purity which all the vessels in the Lord's house must come to; and that I was yet under the law, which cannot make the comers thereunto perfect, not having passed under the flaming sword, nor felt the day of the Lord to be come, which burns like an oven.—*Wm. Savery, 1778.*

Death cannot kill what never dies.



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"I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people."—Jer. xxxi. 33.

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MAN is the head of human government, and is frail and fallible. Christ is the head in his spiritual kingdom or church, and is all-powerful and all-wise. The laws of one are external; those of the other, enforced as they are by the Holy Scriptures and the preaching of the gospel, are written on the heart, apprehended, and applied through the Holy Spirit. The laws of one are to be established and maintained by human authority and outward means; those of the other by divine, inward, gentle, and self-persuasive power and convictions. In the latter, the interference of human authority tends to mar the work, and to destroy the spiritual vitality. Christ particularly pointed out this distinction, and cautioned his followers against overlooking it, and acting on the spirit and principles of the world. "Ye know that the princes of the Gentiles exercise dominion over them; and they that are great exercise authority upon them; but it shall not be so among you, but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant." Consequently the greatness and power of this world have no place, as such, in the kingdom or church of Christ; on the contrary, they are often disqualifying circumstances and appendages, to be regarded rather with jealousy as snares and temptations, than as helps in the kingdom of Christ, and in the government of his church.—*John Allen, England, 1853.*

“I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones.”—Isa. lvii. 15.

I BELIEVE among all sorts of people “those who fear God and work righteousness are accepted of Him:” but, as faithfulness agreeable to knowledge is the terms of our acceptance, it behooves us to seek earnestly for strength to do, as well as to be desirous to know, the heavenly Father’s will; and whoever is thus sincerely exercised is likely to attain to his salvation.

I am sorrowfully sensible of the great declension there is amongst us as a religious society, from primitive purity and love to God; nevertheless, the principle of light and life we profess is unchangeably the same; and there are those yet with us who, moving under its influence, rejoice in the manifestation thereof to their souls. That others under the same profession should run counter thereto, is no more than may be expected, though much to be lamented; for as now many hold the profession from education, and are born with passions like other men; until those passions come under Divine restriction, they will produce their natural fruits.

May the God of all consolation, who raised from the dead our Lord Jesus Christ, the great and true Shepherd of his own sheep, “so manifest him as such to thy soul, that hearing His voice thou mayst follow Him,” and arrive to such an establishment in righteousness as to be favored with peace.—*Catherine Phillips*, 1778.

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"Whatsoever thy hand findeth to do, do it with all thy might."—Eccl. ix. 10.

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IF we are called to any station or situation in life, I do not know that we ought to reject it, merely because responsibility is attached to it; for if we can do good, we should not shrink from labor because it is unpleasant to us; but if duty points the path, set our hands and our hearts cheerfully to work.

There is scarcely anything in life to which some degree of responsibility is not annexed. If we are blessed with sound limbs, we ought to use them according to their office; if with a good understanding, we are bound to cultivate it. If we are possessed of riches, we should use them as good stewards who are to account for them. If we have servants, we are responsible for our care and good treatment of them; and if children, much more so, and likewise to labor for their benefit in various respects. No relationship or situation in life can be exempt from responsibility; and though we may not covet those situations where it is increased, to endeavor to escape it wholly will be in vain, because in the nature of things impossible. To be content whatever we are, or in whatever circumstances we are placed, filling up the measure of our duties as well as we are able, is the only wise and safe plan—the plan which will most promote our happiness in the present life, and give us a well-grounded hope that we shall receive the welcome sentence of "Well done, thou good and faithful servant, enter thou into the joy of the Lord."—*Margaret Woods*, 1818.

“And said unto them, go ye also into the vineyard, and whatsoever is right I will give you. And they went their way.”—Matthew xx. 4.

NOW you are called to dress the garden; let not the weeds and wild plants remain. Peevishness is a weed; anger is a weed; self-love and self-will are weeds; pride is a wild plant; covetousness is a wild plant; lightness and vanity are wild plants; and lust is the root of all. And these things have had a room in your garden, and have been tall and strong; and truth, innocency and equity have been left, and could not be found until the Sun of Righteousness arose and searched out that which was lost, and brought again that which was driven away. \* \* \* Your work shall be to watch and keep out the fowls of the air, the unclean beasts, the wild bears, and the subtle foxes, and He that is the Husbandman will pluck up the wild plants and weeds, and make defense about the vines; He will tell you what to do; He, who is Father of the vineyard, will be nigh you. Now, read within, or you will stumble; and what is not clear unto you, wait for the fulfilling: ‘*He that believeth, maketh not haste.*’ But you who are covered with leaves only, the Sun will search: you must come to the fall of the leaf, and to the time of deadness and winter, before the life will appear, and the living springs be opened. You must cast off your own garments, and then the Son will clothe you, but not before you are naked. You must not have, no, not so much as an apron of fig-leaves to cover your nakedness, for shame must come upon all flesh.—*James Parnell.*

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“Of myself I will not glory, but in mine infirmities.”—2 Cor. xii. 5.

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I AM indeed prepared to sympathize by experience with the most faint and feeble of my fellow-travelers. Yes, I can cordially take the poorest of the mental poor by the hand, and say, my brother, or my sister, though thou mayst not be able to rejoice in thy tribulations, yet endeavor to be thankful; and low or weak as thou art ready to apprehend thyself, yet count it a great mercy to have been preserved hitherto, through the shocks and shades and other vicissitudes of thy probationary course. \* \*

I unite with thee in the sentiment, that there is more of spiritual life in society than in solitude; and that there is more of this society in towns than in fields and in woods, is equally true; yet we cannot but love rural scenes; and impressed perhaps with the feeling that “God made the country, and man made the town,” we find the latter suffer greatly by comparison, as all artificial things must do, when placed in contrast with the workmanship of a perfect Creator. Yet, on the whole, both the quantity and quality of active or positive virtue is found to rise higher in social than secluded life; and this fact I think applies in a remarkable manner, though I can scarcely tell why, to our religious society; still I love the country; and the life of a farmer, such as I could imagine, though it might seem a little Arcadian, has charms even for my age, which no other employment possesses.

—*Jonathan Hutchinson*, 1827.

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“As the hart panteth after the water brooks, so panteth my soul after thee, O God.”—Psalm xlii. 1.

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MY attachment has not been more cordial or agreeable to any young Friend in England, and my heart leaped with joy to find thou art willing to acknowledge a state of hunger and thirst after righteousness, which, if thou cherish and dwell in, thou never need to doubt, my dear friend, will eventually be crowned with the enjoyment of the heavenly promise, “thou shalt be filled.” Thou art favored with amiable and benevolent dispositions, which I hope thou hast wisely determined shall not be eclipsed by a conformity to the god of this world; nor enslaved by its rudiments and maxims, its philosophy and vain deceit, but rather with a holy magnanimity, regardless of the world’s dread laugh, thou wilt resolve to implore the Omnipotent Hand that formed thee for glory, immortality, and eternal life, to finish the glorious work He has begun, by creating thee anew in Christ Jesus unto every good word and work; bringing thee under the dominion of His power and spirit, the fruit of which is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.

Thou ask my advice, my dear friend; it is very evident, thou art under the especial care of an infinitely better Instructor, who has already uttered his soft and heavenly voice, to teach thee that the first step towards religion is true humility.—*Wm. Savery to Elisabeth Gurney, 1798.*

Unless virtue guide us our choice must be in vain.



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“But others fell on good ground and brought forth, some an hundred fold, some sixty fold, some thirty fold.”—Matthew xiii. 8.

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THE ground, of which darkness is disobedience, which made Christ say to the Jews: “If you will do the will of God, you shall know of my doctrine, if it be of God or not;” I say, the mystery, power and virtue of Christianity is shut up in this divine seed; and if thou, O reader! knowest it not, but art only speculatively a Christian, open thy heart, and let it into the good ground, and thou shalt quickly find the efficacy and excellency of it in the fruits that will spring from it. The increase will be very great, and the taste thereof sweeter much than the honey or the honey-comb. “She is a tree of life (said a wise and a great king of old time) to all them that lay hold upon her; and happy is every one that retaineth her: for her fruit is better than gold, and her revenue than choice silver.” It was by him styled wisdom, because it made him wise; and will make every one that is taught by it; for it makes people wise to salvation by teaching them the fear of the Lord, and to depart from iniquity and every evil way. All such are said to have a good understanding. The apostle Paul also calleth it the “grace of God, that bringeth salvation, that hath appeared to all men,” and grace, because it is God’s free gift, not our merit of purchase. “God so loved the world, He gave his only begotten Son to save it, who was full of grace and truth, and of his fullness we receive grace for grace, in order to salvation.”—*R. Barclay.*

"That our daughters may be as corner-stones, polished after the similitude of a palace."—Psalm cxliv. 12.

I AM free to confess that my attachment to the principles of our Society has increased of late. In trying to be quiet, and to put everything aside that would tend to cloud our vision (and manifold are these hindrances), I think the way gradually, but surely, grows light before us, and we are led almost insensibly along. I believe, too, that as we sincerely desire to yield perfect obedience, those things which we had not courage enough to resolve to do for ourselves, are done for us, and we bless God for the chastening which mercy dictated. "I am tired of struggling," said a friend to me the other day. As if our life could be anything but a perpetual warfare, the good and the evil so strive together. But it matters not whether our lot be one of joy or sorrow, if we only reach home at last. It may not be sinful to look with earnest yet patient desires to the haven where the weary are at rest. I think of thee very often, with strong interest and sympathy, knowing that thy trials are great and peculiar. When flesh and heart fail, there is but one refuge, and the conviction that He liveth who pities as a father pitieth his children; that He sees and knows all—every bitter and weary struggle, every desire, however faint, for conformity to His will, and that in His own time He will arise and deliver from the thoughts and anxieties which so oppress us. Ah, dear —, if we always felt this faith, the sting of the deepest earthly sorrow would be removed.—*Elizabeth Taber*, 1841, aged 19.

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" Her sun is gone down while it was yet day."—Jer. xv. 9.

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I BELIEVE it is not safe for me to be trusted with health and strength, under some plea or other I am so apt to use them for my own purposes. Lately I have lost my hold on the pearl: in my attempts to promote the comfort of my family, the quiet of my spirit has been disturbed. Some of this is doubtless owing to physical weakness; but with every temptation, there is a way of escape; there is *never* any *need* to sin.

Another thing I have suffered loss from—entering into the business of the day without seeking to have my spirit quieted and directed. So many things press upon me, this is sometimes neglected; shame to me that it should be so.

Some things I must bear in mind: 1st, Always to seek this daily retirement, and earnestly search into my faults. 2d, To talk less, and carefully to weigh my words, so that they may minister grace to the hearer. I let me be careful, without display or pretension, when I do speak, to do some good, if it is only to manifest kind feeling toward others. 3d, And this is of great importance, to watch carefully—now I am so weak—not to over fatigue myself, because then I cannot contribute to the pleasure of others; and a placid face and a gentle tone will make my family more happy than anything else I can do for them. Our own will gets sadly into the performance of our duties sometimes. 4th, Almost above everything else, to agonize for a loving spirit toward all.—*Elizabeth Taber King*, 1856, aged 35.

“And moreover, because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs.”—Eccl. xii. 9.

**H**E is an accountant who can cast up correctly the sum of his own errors.

As the stream, so the ship; canoes for shallows, and vessels of burden for deep waters.

Fear is often mistaken for condescension, and forbearance for pusillanimity.

We are too apt to imagine that contentment may be found almost anywhere than at home.

In religious disquisitions, the tongue does not always represent the mind.

Thieves are as liberal as honest men; but then it is with other people's property.

Those who have had the most forgiven them, should be the least addicted to slander.

Others sometimes appear to us more wrong than they are, because we ourselves are not right in judging them.

A lottery, which is confessedly a species of gambling, is an unsafe corner-stone to erect a place for worship upon.

Ingratitude to a benefactor naturally indisposes him to continue his benefits.

Company which does not help to improve us, will certainly have a contrary effect.—*George Dillwyn.*

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"He that taketh not his cross and followeth after me, cannot be my disciple."  
—Matt. x. 38.

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THE Cross being minded, it makes a separation from all other lovers, and brings to God, and the ground of evil thoughts comes to be opened; which cross overturns the world in the heart, and must be taken up by all who follow Jesus Christ out of the world which hath an end, into the world which is without end. All the evil things of the world must be denied; for he *who loves the world, the love of the Father is not in him*; but where the world is standing, the cross is not lived in. But dwelling in the cross to the world here, the love of God is shed abroad in the heart, and the way is opened into the inheritance which fades not away—where nothing shall enter which is defiled. For God is not seen but in the eternal Light from whence all pure wisdom comes. This treasure is not seen but with the spiritual eye, nor received but with the pure in heart, and by those who dwell and abide in the eternal Light. But the carnal heart may get the words from them who had received the wisdom, and who dwelt in the fear of the Lord; but they who live without the fear may get their words, and yet know not wisdom's gate, from whence those words proceeded, having the old bottle. Watch all, therefore, and see what ye do possess; for all who give forth the Holy Scripture, who dwelt in the fear of God, they possessed the life, which those words proceeded from, and the secret, for the Lord was with them.—*George Fox*, 1653.

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“ Thus saith the Lord, cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord.”—Jer. xvii. 5.

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HEARING some persons mention that their preference of silent meetings was increasing, I was led to consider the happiness of having bread in our own houses, and water in our own cisterns; where we need not the help of man, but can worship in solemn silence the Father of spirits, in spirit and in truth.

For my own part at present I feel far from this desirable attainment; clouds and darkness seem to overshadow me. In this state of mind, outward help is frequently necessary; and if the spring lies deep, and we have no strength to dig, the joint labor of others assists us in coming to that refreshment which we know not how to obtain. Nevertheless, I am well convinced, that a dependence on outward help will avail us nothing. If we are nourished by the bread of life, it must be by sinking deep into our own hearts, and experiencing the living powerful word to be near us, which will guide us into all truth.

We are too apt to let a careless negligence take hold of our minds when assembled together for the purpose of worship; instead of keeping them diligently fixed on the supreme Author of our being, and endeavoring to wait in the silence of all flesh, to hear that inspeaking word which would not only show us our states and conditions, and inform us what we ought to do; but, in His own good time, prepare a sacrifice acceptable to himself, and cause us to rejoice in the overshadowing of his love.

—*Margaret Woods*, 1774.



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“Ye are my friends, if ye do whatsoever I command you.”—John xv. 14.

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TO thee would I hand more than a cup of cold water in the name of a disciple, if I had it to give. We are very emphatically called *Friends*; and friends we should be to one another, not sparing friendly advice and reproof, and taking willing oversight of one another as keepers of one another, and so profitably conjoined in harmonious labor. If, then, we should not withhold reproof and correction in proper season, why should we withhold encouragement, and the expression of strengthening unity? If I have anything to write to thee, my dear, at this time, it is in this line—the line of encouragement to hold on thy way. Continue in the littleness of self, and thou wilt continue to witness an enlargement in the service of thy great Master. And be not weary in well-doing; consider *whose* cause it is in which thou art engaged, of infinite importance and consequence; and how much depends on every one who is sent on any expedition, or who has any part to maintain, faithfully and firmly discharging their duty. Farewell. Mayst thou take deeper and deeper root in humility and in the experience of the Divine life, for thy own preservation and nourishment, the more thou advancest in religious stature and spreadest wide thy fruit-bearing branches.

By faithfulness in matters comparatively small, accumulated strength and encouragement accrues. Clean hearts and clean hands give boldness and confidence.—

*Richard Shackleton, 1789.*

“ Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord.”—Obadiah i. 4.

IT occurred to me this morning, whilst engaged in mental retirement and prostration of soul before Him who scurтинizes not only our actions but our thoughts, and whose piercing eye divides, as it were, between joints and marrow, and penetrates into the inmost recesses of our deceitful hearts, that to affect the use of high-flown and what are called learned expressions, for the sake of displaying either our natural or acquired abilities, or to please itching ears of men, is equally reprehensible with the use of gay clothing, or sumptuous furniture, and is only another shape of *pride* and *ostentation*, and of this fault, oh, my soul, thou hast great need especially to beware.

Sitting at breakfast, my mind was bowed in thankfulness for the plentiful and comfortable table which Providence, in the riches of His bounty, enables me to spread for my dear children, whilst thousands of perhaps far more worthy receivers are not so amply provided for; which humbles me under a deep sense of the very inadequate returns I seem able to make, though I hope I feel some degree of that condition of heart which He condescends not to despise.—*Jonathan Hutchinson*, 1808.

If wisdom be not our guide in the journey of life, it is more than probable that *self-conceit* will occupy its place.—GEORGE DILLWYN.

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“That ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death.”—Psalm xlviii. 13, 14.

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THIS meeting earnestly recommends to all Friends who are concerned for the prosperity of truth, to exercise a tender care over the younger members of society, bearing in mind the opposed situation of many of them and their critical period of life. We would encourage Friends to cultivate an acquaintance with such, to call upon them in their places of abode, and to manifest, by the general tenor of their conduct towards them, a kind interest in their welfare and preservation from harm, and a solicitude that they may be established on the right foundation, in the faith and hope of the Gospel. We believe this feeling of regard, if cherished, will induce Friends, when any are not diligent in attending our religious meetings, to press upon them the advantage and importance of this primary duty. It will lead them also to encourage our young people to read the Holy Scriptures daily, with desires that the Lord may bless these invaluable writings to their spiritual instruction.

And we entreat Friends to promote, especially the younger part of our body, an acquaintance with the writings of our approved authors, in which are set forth the grounds of our religious testimonies, the persecutions suffered by our faithful predecessors in the support of them, and many instances of the visitations of divine love so often mercifully granted in early life.—*London Epistle*, 1833.

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"For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called."—1 Cor. i. 26.

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A CAUTION has been sounded that we may at all times live so near our Divine Master, as to watch over one another for good, always remembering that the *servant smites his fellow-servant only when the master is absent*. The source from whence proceeds the Christian ministry was alluded to, with desires that great care should be observed by those who are intrusted with this divine gift. \* \* \*

The view entertained of it by our early Friends is well worthy our constant attention. One of them compares it to the clouds, which the Lord fills with rain, which when so charged fall in refreshing showers upon the earth, and having accomplished his will return again to vapor. So his ministers should be when he is pleased to fill them with heavenly good, and causes his word to distil like dew upon the mown grass; they have then accomplished his pleasure, and like the clouds are to return again to their own nothingness, until he shall again be pleased to make use of them to fulfill his own gracious purposes. Then, beloved friends, under a consideration of how much has been done for us without us, should not every one in sincerity adopt the language, "What manner of persons ought [we] to be in all holy conversation and godliness, looking for and hastening unto the coming of the day of God?"—*Yearly Meeting of Ministers and Elders in New York, 1867, James Congdon, Clerk.*

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"Because that which may be known of God is manifest in them; for God hath shewed it into them."—Romans i. 19.

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A PERSON, not a member of our Society, married a Friend, and though she afterwards inclined to attend the meeting she had been accustomed to, he very much opposed her in it, saying she might unite herself to any sect except the *Quakers*, and he would join her. This tried her very much, and in this time of conflict and close proving, I had a meeting at a place called Freehold, a mile or two from where this person lived. His wife had a desire to go to it, and she prevailed upon him to accompany her. I had another meeting in the evening at Bordentown, to which they also came; and while we were at breakfast, on the following day, he and his wife stepped in. Immediately my feelings became arrested, and I could eat but very little more. I drew my chair a small space from the table, and soon a very solemn pause ensued, when, turning toward them, my mind was opened in a striking manner to address them both. It seemed to have a powerful effect upon the man, especially, and though he was a stranger to me, I afterwards was told that he entirely denied that the Almighty held communion with his creatures, but after this he gave it up completely, and said that if the very secrets of his heart had not been told him, which he had never in his life revealed to any one, he might have doubted still; but here was demonstration irresistible, and he surrendered freely, and became a worthy member and respected elder in that society he had despised.—*Nathan Hunt*, 1820.

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“Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?”—Hebrews i. 14.

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IN a time of sickness with the pleurisy, a little more than two years and a half ago, I was brought so near the gates of death, that I forgot my name. Being then desirous to know who I was, I saw a mass of matter of a dull gloomy color, between the south and east; and was informed that this mass was human beings in as great misery as they could be, and live, and that I was mixed with them, and that henceforth I might not consider myself as a distinct or separate being. In this state I remained several hours. I then heard a soft, melodious voice, more pure and harmonious than any I had heard with my ear before; I believe it was the voice of an angel, who spake to the other angels: the words were—“John Woolman is dead.” I soon remembered that I was once John Woolman, and being assured that I was alive in the body, I greatly wondered what that heavenly voice could mean. I believed beyond doubt that it was the voice of an holy angel, but as yet it was a mystery to me.

I was carried in spirit to the mines, where poor oppressed people were digging rich treasures for those called Christians, and heard them blaspheme the name of Christ; at which I was grieved; for his name to me was precious. I was then informed that these heathens were told that those who oppressed them were followers of Christ; and they said among themselves, “If Christ directed them to use us in this sort, then Christ is a cruel tyrant.”—*John Woolman*, 1772.



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"For all these things do the nations of the world seek after; and your Father knoweth that ye have need of these things. But rather seek ye the Kingdom of God; and all these things shall be added unto you."—Luke xii. 30, 31.

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I HAVE for years felt strong desires to be wholly redeemed from the improper pursuit of worldly enjoyments, and even from all desires of wealth, beyond what my heavenly Father knoweth I have need of, as also from all use of things, the procuring of which would require more of my time than would be consistent with my religious duty, or which would cause me, or any one under me, to labor beyond the true medium, or beyond the degree which best promotes health of body and tranquility of mind. I have mourned to see the true standard so lamentably departed from, in these respects, among all societies of professing Christians. Multitudes are miserably toiling and drudging, from day to day, and from year to year, scarcely allowing themselves time to assemble for divine worship, nor scarcely time to rest and refresh their bodies. And many, when they do get to their religious meetings, are too often so exhausted by immoderate fatigue, that they are fitter for sleep than divine worship.—*Job Scott.*

The rich, even those who are piously disposed, are generally too much engaged in their own concerns to be much relied on for counsellors.—GEORGE DILLWYN.

"For whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?—Mark viii. 35, 36, 37.

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"Then if any man shall say unto you, 'Lo, here is Christ, or lo, there;' believe it not."—Matt. xxiv. 23.

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THE honest and sincere-hearted amongst you, I salute in gospel love; and as I believe there is a small remnant who are desirous to witness the peace of God in your hearts, and a sure hope of receiving the answer of well done, at the conclusion of your time in this world, mind the instructions of the Spirit of Christ Jesus in your own hearts, for it is this which leads into all truth; it shows unto man of what sort the thoughts of his heart are, and it witnesseth against every bad word and action. The Spirit of Truth hath taught the children of God in all ages; it was by this spirit that our worthy elders were led from the lo-heres and lo-theres, which are in the world, and established on the true foundation. The revelation or teaching of the Spirit of God in their own hearts upheld them under sore afflictions and outward sufferings from the powers of the earth; and by this they were preserved in the unity of the spirit, in the bond of peace.

Dear Friends, beware of letting out your minds after the doctrines and teachings of men, who have not the Word of life committed to them to preach in the love and power of truth. For if ye do, ye will be unstable and wavering, and a wavering man is as a wave of the sea, tossed to and fro with every contrary wind of doctrine. Neither look you too much to the example one of another, but wait to receive in yourselves a sense of what ye ought to do and to join with, and what ye ought to be separated from.—*John Churchman.*

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“ For the preaching of the cross is to them that perish foolishness ; but into us which are saved it is the power of God.”—1st Corinthians i. 18.

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THE Gospel, in the days of the first messengers, was termed by the worldly-wise and prudent, foolishness. An eminent publisher of it was told too much learning had made him mad ; their lives indeed were counted as madness, because the life they then lived was in Christ Jesus, whilst the lives of those who condemned them were after the flesh, fulfilling the lusts thereof. At the same time I fear there are many who make a profession with me of those things, who are not able to comprehend them, for we have not anything that is good but what is given to us of God ; and if we are not concerned to ask wisdom from Him, we shall not receive it. Some among us do ask, but they ask amiss, asking that from the form which it cannot give. To these states, I shall not use any reasoning to strive to convince them of their error, having the experience in myself, how hard, nay, I may say, how impossible it would have been to have convinced me of these truths before, till Divine Mercy was extended to me. \* \* \* But I write these things for the wayfaring men and women who may be traveling Zionward, and can read me in their own experience, to encourage them to hold on their way and let no discouragements they may meet with in their wilderness journey cause them to look back to Egypt ; for it is only those who hold out to the end that will be saved.—*John Conron*, Dublin, Ireland, 1772.

As our faith, so our devotion should be lively.

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"I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power."—Eph. iii. 7.

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I CONCEIVE that the Christian Church at large is much indebted to George Fox and his brethren, for the bold, clear, and steadfast manner in which they maintain the doctrines of universal and saving Light. Happily, they are held by a large and very increasing proportion of Christian believers. The late William Wilberforce, so well known as an evangelical member of the church of England, emphatically expressed to me, on two occasions, his full conviction that an effective offer of salvation is made to every man born into the world; and how can such an offer be made, except by a visitation of the Holy Spirit? Little as I am inclined to cast any blame upon others, who are evidently accepted and assisted by their own Master, I conceive it to be a duty, plainly laid upon the Society of Friends, to hold up a still higher and purer standard respecting the Christian ministry. It is a principle generally understood and admitted by the members of that Society, that the faculty of the Christian ministry is a gift of the Spirit, which cannot be rightly exercised otherwise than under the direct and immediate influence of that Spirit. Friends are not, therefore, satisfied with any general impression, that it is their duty to preach the Gospel; nor do they venture, under such impression, either to employ their own intellectual exertions as a preparation for the service, or to select their own time for performing it.—*J. J. Gurney.*

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"The steps of a good man are ordered by the Lord, and he delighteth in his way."—Psalm xxxvii. 23.

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IN hearing William Savery preach, he seemed to me to overflow with true religion, and to be humble, and yet to be a man of great abilities; and having been gay and disbelieving only a few years ago, makes him better acquainted with the heart of one in the same situation. If I were to grow like him, a preacher, I should be able to preach to the gay and unbelieving better than to any others, for I should feel more sympathy for them, and know their hearts better.

To-day I have felt all my old irreligious feelings. My object shall be to search, try to do right, and if I am mistaken, it is not my fault; but the state I am now in makes it difficult to act. What little religion I have felt has been owing to my giving way quietly and humbly to my feelings; but the more I reason upon it, the more I get into a labyrinth of uncertainty, and my mind is so much inclined to both scepticism and enthusiasm, that if I argue and doubt, I shall be a total sceptic; if, on the contrary, I give way to my feelings, and as it were, wait for religion, I may be led away. But I hope that will not be the case; at all events, religion, true and uncorrupted, is all that comforts the greatest; it is the first stimulus to virtue; it is a support under every affliction. I am sure it is better to be so in an enthusiastic degree, than not to be so at all, for it is a delightful enthusiasm.—*Elisabeth Gurney*, 1798.

Prefer substance to shadows.

“For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same.”—Rom. xiii. 3.

“Knowing this, that the law is not made for a righteous man, but for the lawless, and disobedient.”—1 Tim. i. 9.

GOVERNORS, rulers, and magistrates, we own and do respect in the Lord; such as be a terror to all evil in their government, and that fear God, and hate covetousness, and delight in equality, in justice, and true judgment, who gave diligent heed to try the cause of the poor, and will judge justly, without respect of men, who justify the good, and give praise to the well-doer. Such government and governors we reverence, where sin and iniquity are kept under, drunkenness, swearing, murder, quarreling, and all the ways and works of the flesh are terrified, and a well-doer praised and justified. The government of men reaches to the witness of God in every man, and that answers to the justice and righteousness of all such governors and government, and these witness that they are of God. The government and laws which we cannot obey nor fulfil for conscience sake, we choose rather to suffer for disobedience to them, than to transgress the righteous law of God, written in our hearts, by obeying them.—*Edward Burroughs*, London, 1667.

The words of our Saviour, “If my Kingdom were of this world, then would my servants fight,” must signify \* \* \* As my Kingdom is not of this world therefore my servants do not fight.—GEORGE DILLWYN.



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"Honor thy father and thy mother: that thy days may be long in the land which the Lord thy God giveth thee."—Exod. xx. 12.

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AH, my mother, how unworthy of thy tender solicitude, thy unwearied attention, thy fond affections, is the daughter thou too tenderly cherished! Yet heaven and earth's great Ruler knows the secret prayer of my heart is to become every day more worthy of His divine protection, and of my mother's love. \* \* \*

Do, my precious mother, take every care of thy invaluable health, and guard thy peace of mind from unnecessary interruption. Remember, my parent, it is to thee we look for support through the most important periods of life. The happiest existence of thy children is interwoven with thy being. If they see thee still walking in the path of duty, religiously observing the secret instructions of the Spirit of Truth, unreservedly resigned to the will of Him who is perfect in wisdom, and submitting all things to his government, thy children may yet become (however unlikely it may be judged) instruments of good in the hands of their God.

While I remember how my past life has been employed, how anxiously do I wish to be restored to an opportunity of redeeming the time squandered in frivolous pursuits, and yet I am capable of neglecting to improve the present moment, the present strong impression that time is rapidly passing, eternity quickly approaching, and that my own claim to eternal life will soon be decided.—*Charlotte Dudley*, 1812.

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“The kingdoms of this world are become the kingdoms of our Lord, and of his Christ ; and he shall reign for ever and ever.”—Rev. xi. 15.

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THE glorified Head of the universal church, the Redeemer and Saviour of men, who dwelt for a time on earth, and offered himself on the cross as a sacrifice for the sins of the world, condescends to visit the naturally dark hearts of all men by the influences of his Holy Grace, Light, or Spirit, in greater or less degrees, reproofing them for evil, inciting them to good, enlightening the conscience ; and, as yielded to, subduing and purifying the will and affections, producing the work of regeneration, calling them to become his subjects, qualifying them for service in his church, and preparing them for heaven ; all this being effected, in proportion as man, whatever may be the variety of his external circumstances, submits to this holy influence. \* \* \*

We are assured that “the kingdom of God is within,” or of a spiritual character ; also that “it is righteousness, peace, and joy in the Holy Ghost,” essentially holy and peaceful in its character. If we would know its establishment, and be the sharers in its heavenly benefits, it must be set up in our hearts, and rule there, diffusing these benign principles over our inmost thoughts, motives, and affections, as well as over our words and actions. If we are ruled by the Spirit of Christ, we shall bring forth its fruits—humility, purity, justice, meekness, long-suffering, peace, temperance, faith, hope and charity. These will mark our conduct, as that of the subjects of Christ’s kingdom.—*John Allen*, England, 1853.

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"Bring my sons from far, and my daughters from the ends of the earth."—  
Isa. xliii. 6.

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BEFORE I was twelve years of age, I often solicited my mother for liberty to go with some of the neighbor's children, who were Friends, to their meetings, with which she often complied, saying that I was but a child, and not capable of determining in matters of a religious nature, which, indeed, was really so; yet I have abundant reason to believe that something of a Divine nature was then secretly at work in my tender mind, though I know not by what name to call it, which, had I given way to it, would have preserved me, though but a child, from many things into which I afterwards fell, to the wounding of my poor soul, and making hard work in the cleansing, purifying day, that afterwards powerfully overtook me, and from which I could by no means escape. \* \* Blessed be the God of my life, who thus gradually and secretly drew my mind towards this people, not only to go to meeting, but I loved the sight of an honest Friend. Yet I was at times under the influence of another spirit; for, though I loved this people, and very early saw a beautiful order and becoming deportment in their meetings, I could not give up my days to lead such a life of self-denial as the Divine Instructor in my own breast at times directed me to—but I loved vanity and folly, and to keep unprofitable company, by which I was led into many evils, and quenched the blessed spirit from time to time.—*Rebecca Jones, Philadelphia,*  
1757

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“And they said, believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.”—Acts xvi. 31.

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MY heart was often made uneasy for the multitude of my transgressions, so that I often promised to amend, for I greatly feared to die. But alas! though I made covenant, I soon forgot it and returned to the same things for which I had been reprov'd, and thus added sin to rebellion for some time. \* \* \*

In the year 1754, and in the 16th year of my age, there came from old England, on a religious visit to the churches of Christ in America, Catherine Peyton, from Ireland. I heard divers testimonies which she bore, with which I was much pleased; but like many others, I only heard, and sought not to learn the way to salvation in sincerity. But for ever blessed and praised be the great Minister of ministers and Bishop of souls, who in His abundant compassion to a poor creature in the very road that leads to the chambers of death, was graciously pleased through His handmaid to set my state and condition open before me, and who enabled her, in one of our first-day evening meetings, to speak so pertinently to my situation, in showing the consequences of trifling with Divine conviction, and proclaiming God's love through Christ to all returning sinners, that I cried out in the bitterness of my heart: “Lord, what wilt Thou have me to do to be saved?” And so effectually was my heart reached, that I was made willing to forsake everything to obtain peace, and inherit eternal salvation.

—*Rebecca Jones*, Philadelphia, 1754.

"And Jesus answering said, were there not ten cleansed? but where are the nine? There are not found that returned to give glory to God, save this stranger."—Luke xvii. 17, 18.

O H, the many days of sorrow and nights of deep distress that I passed through; how frequently did I cry out, "Lord save me or I perish!" \* \* \*

But for ever magnified be the kindness and goodness of the Lord my God, the everlasting Father, he left me not here, though I was in the situation described by the prophet. I, greatly polluted, lay wallowing in the filthiness of the flesh, without any succor from temporal connections, and a stranger to the Lord's family, "not washed at all, nor salted at all, but cast out as in an open field, void of any enclosure; none eye pitied me, to do any of these things to me." When the sure Helper passed by, He beheld me in my deplorable situation, cast His mantle of Divine love over me, and with a most powerful voice said: *Live*; yea, He said unto me, *Live*.

I was again encouraged by the renewal of Divine favor to enter into solemn covenant with the gracious Being against whom I had so justly offended. My love to this instrument in the Lord's hand (Catherine Peyton,) was very great, and on a certain time, being reduced very low in my mind, under the consideration of my many and deep transgressions, I took up my pen and wrote to her, though I dared not sign my name. I watched an opportunity and slipped it into her hand, just as she was going into meeting, and in two days received an answer.—*Rebecca Jones, Philadelphia, 1755.*

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"Yet the Lord will command his loving kindness in the day time, and in the night his song shall be with me, and my prayer shall be unto the God of my life."—Psalm xlii. 8.

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DEAR Child, Rebecca Jones: I have carefully read thy letter, and from the tenderness of spirit which I feel towards thee, conceive much hope that thou wilt do well if thou keep to the power which has visited thee; which, as it has already appeared as a light to convince thee of sin, will, if thou wilt suffer it, destroy it in thy heart; which, dispensation being already begun, is the reason of that anguish of spirit which thou feelest, which will lessen gradually as thou art assisted to overcome.

And be not too much discouraged, neither at what thou hast committed against the Lord, nor at what thou mayest have to suffer for Him; for though thy sins may have been as scarlet, He is able and willing to make thy heart as snow, upon thy sincere repentance and humble walking in His fear, and also to give thee strength to do whatsoever He commands thee. If thou art willing and obedient for the future, thou shalt eat the good of the land in the Lord's time; and, as thou hast already been instructed that "thou shalt only receive consolation as thou art fit," wait patiently, and let the administration of condemnation be perfect—so shall the administration of light and peace be more clear and strong: which will assuredly come upon thee if thou abidest faithful.—*Catherine Payton*, 1775.



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"Hear now, O house of Israel ; Is not my way equal ? are not your ways unequal."—Ezek. xviii. 25.

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IT is not in my mind to particularize everything that fell to my lot, not only from some in near connection with me, but also from my former acquaintance, to whom I now seemed estranged ; and many were their bitter invectives and hard speeches liberally thrown out against me.

Yet thus far I may say of a truth, greater was that power which visited me, and was in a degree in me, than these mine enemies that were in and of the world. To the praise of my gracious Benefactor be it spoken, the more I suffered in thus turning my back on all those things which in times past I so greatly delighted in, the more my strength increased, and my resolutions were confirmed to serve the Lord the little time that remained to me in this life, which I then thought would not be long.

In the spring, 1756, my aforesaid friend C. Peyton returned to Europe. Soon after her departure I found an indifference towards meetings gradually coming on, and the enemy of my soul's happiness sorely buffeted me. He suggested to me that my repentance was vain, my tears were insincere, and that I was most certainly under a great delusion. And the Lord, my only Helper in this night of probation, saw meet in His wisdom to hide His face from me. But when in close combat with the prince of the power of the air, the Lord's arm brought salvation, and His right arm got the victory.—*Rebecca Jones, 1756.*

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"Blessed are they who hunger and thirst after righteousness ; for they shall be filled."—Matt. v. 6.

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LET it be remembered, that as our mortal bodies cannot enjoy health long, without a natural appetite to meat and drink, so our souls cannot live unto holiness without a spiritual hunger and an inward thirst after the righteousness which Christ puts upon his saints ; not by imputation, but actually also. Such souls he will fill, as Mary witnesseth and bore her testimony to the truth thereof, viz : "He hath filled the hungry with good things, and the rich he hath sent empty away." When we are emptied of sin and self, there is room for the Almighty to pour his spirit into us. If we would fill anything, it must first be emptied ; so must we be empty, if we hunger and thirst after righteousness ; then shall we truly pray to our heavenly Father for divine food, and it will be our meat and drink to do his will ; and we shall delight to feed upon his word ; as Christ says, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." This is holy food for the soul, which nourishes and keeps it alive unto God ; without this it is dead, notwithstanding it may have the name of a living soul. As this hunger and thirst, or desire, must be spiritual, so must the food be also ; "It being the spirit that quickens" and gives life ; wherefore let a spiritual hunger and thirst after God and his righteousness be in the soul.—*Thomas Chalkly.*

We little need, and that not long

"God is love; and he that dwelleth in love, dwelleth in God, and God in him."—1 John iv. 16.

**A**S love is the foundation of all our happiness, so it ought to be the predominant motive of all our actions. We must convince children that our requisitions to do or to leave undone, are the effects of love, and that obedience to our commands will contribute to their own comfort and enjoyment.

For similar reasons, it is of the utmost importance that children be early and properly informed respecting the attributes of the Supreme Being. He must not be represented to them as a partial, tyrannical sovereign; but as a kind, merciful, and affectionate parent, providing for our necessities, and acting for the benefit and everlasting happiness of his children, and that His love and His care are universal, as is shown by the general tenor of the Holy Scriptures.

I knew one thus trained, who entered upon the world at the age of sixteen, surrounded by companions who had caught the contagion of skepticism. He examined their arguments and detected their futility, and rejected them. In prosperity and adversity, in public and in private life, the sentiments of religion retained their influence on his heart.

When sinking by painful steps into an early grave, "with what gratitude, with what delightful gratitude, do I look back to my infancy and to the judicious conduct of my mother, who made religion appear to me in colors so engaging and so congenial."—*A. Mott*



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"And thou shalt speak and be no more dumb; and thou shalt be a sign unto them; and they shall know that I am the Lord."—Ezek. xxiv. 27.

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CONSIDER where are ye who are called Christians, among whom it is become a wonder, a stone of stumbling, or matter of mockery, or a ground of reproach, for one, in the name of the Lord, to invite you to repentance in sackcloth and ashes. Would not the heathen condemn you in this thing? and will not Nineveh stand up in judgment against you? How is it that ye that are called Christians can willingly give room to every idle mountebank, and can suffer your minds to be drawn out to hold these sinful divertisements, which indeed direct the mind from serious sense of God's fears? The people can be gathered there, and neither the magistrates complain of tumult, nor yet preachers and professors cry out against it as delusion or madness. O, my friends, consider: can there be any more strongly deluded, than for people daily to acknowledge and confess they are sinful and sinning in words, and to startle at that which did so lively represent unto them what they own to be their own state and condition? I shall add that which upon this occasion I declared unto you, I was for a sign from the Lord unto you. I desire ye may not be among those that wander and perish, but rather repent and be saved. And this is my testimony unto you, whether ye will hear or forbear. I have peace with my God in what I have done, and am satisfied that his requirings I have answered in this thing.—*Robert Barclay.*

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"But seek ye first the kingdom of God and his righteousness; and all these things shall be added unto you."—Matt. vi. 33.

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THE fear of the Lord, which preserves from evil, was placed in my heart when I was but eight years old; so that I was afraid to offend Him. In the twelfth year of my age, I was mercifully visited, and called out of the vanities of the world; at which time I received a promise, that if I sought first the kingdom of God, all other necessary things should be added; and I have found the promise true, for I never have wanted any of the good things of this life. \* \* \*

If all men would "seek first the kingdom of heaven, and the righteousness thereof," and carefully attend to the leadings of the Holy Spirit, with which all might be favored, I believe they would be blessed with a sufficient portion of wealth. O, that mankind were wise! and would early seek that treasure which cometh from above; and which neither moth nor rust can corrupt, nor thieves break through and steal! And may we all beware of loving the world, and living at ease, in the enjoyment of its good and pleasant things! Even those who have been favored with remarkable divine visitations, and have been put in possession of "the upper and the nether springs," have great need to be on their guard. When we enjoy health and plenty, and all things seem pleasant around us, we are prone to forget the Lord, and neglect those "things that belong to our peace."—*David Ferris*, aged 72, 1779.

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“Ask counsel, we pray thee, of God, that we may know whether our way which we go shall be prosperous.”—Judges xviii. 5.

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WITH respect to the present depending affair, do not be too hasty or precipitate—weigh it and ever remember, that he that believes makes not haste; there are many things to be looked at—thy place, thy friend’s place. Things with a fair face of prospect may be shaded with a gloom; sweet things in enjoyment may change to bitter. I would not cast anything before thee, to embarrass or overwhelm, but simply speak my feelings. Relinquishing for the cause, in our affections, enriches often, in spiritual and temporal sense, and it is often tenfold restored. It was said in the recapitulation of the many blessings dispensed to David, after showing him what he was: “and if this had not been enough, I would have done much more.” This was done when he was taken off his watch, and suffered his affections to sport with a beauteous object, which, in the end, made him flee before his enemy. This thou may not think similar to thy present state, yet it points to obedience. \* \* \*

Let this affair, therefore, be hewn and squared in the mount, before it is adopted; and let there be no sound of an artificial tool in bringing it about, that the *substituting* a member from one part of the body to another may be the Lord’s work—that you may be conducted in wisdom in bringing it forward or letting it drop in which your acceptance will stand, your faith be confirmed, and your righteousness be proved, as was faithful Abraham’s.—*Samuel Neale*, Dublin, Ireland, 1770.



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“And it came to pass, that, as he was praying in a certain place, when he ceased, one of his disciples said unto him, Lord, teach us to pray.”—Luke xi. 1.

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THOU inexhaustible source and fountain of all good, keep me, I pray Thee, in a state of daily watchfulness, so that I may be enabled to follow Thee in the regeneration; for without this, dearest Lord, I am made sensible that all pretensions to discipleship will do nothing for me in the day of awful decision. Again humbled under a sense of my entire inability even to think a good thought unaided by Thee, thou fountain of all good, be pleased, in thy matchless mercy, to keep me watchful, that I enter not into temptation. On another occasion: Favored this evening with solemn quiet, in which the spirit of supplication was, I think, livingly felt, with thanksgiving for past and present favors; earnestly craving that every succeeding day of my life may be spent in watchfulness, and fear of offending my blessed Saviour and intercessor, in thought, word or deed. Shortly before her decease: May I be strengthened diligently to labor, pressing forward toward the mark for the prize of the high calling of God in Christ Jesus our Lord, that at the end of the race I may be permitted to enter his kingdom, where the wicked cease from troubling, and the weary are at rest. \* \* \*

I have many outward blessings; much to love and enjoy; but my concern is so to live and watch, that when summoned to leave them I may render up my account with joy, and not with grief.—*Jane Bettle*; Philadelphia, 1840.

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"But what saith it? The word is nigh thee, even in thy mouth and in thy heart: that is the word of faith which we preach."—Rom. x. 8.

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SEEKEST thou, like Pilate, after Truth? Look thou within. The holy principle is there, that in whose light the pure hearts of all time have rejoiced. It is the great light of ages, of which Pythagoras speaks—"the good spirit" of Socrates; the "divine mind" of Anaxagoras; the "perfect principle" of Plato; the "infallible and immortal law, and divine power of reason" of Plato. It is the "unbegotten principle and source of all light" whereof Timeus testifieth; the interior guide of the soul and everlasting foundation of virtue, spoken of by Plutarch. Yea, it was the hope and guide of the virtuous Gentiles, who, doing by nature the things contained in the law, became a law unto themselves. Look to thyself. Turn thine eye inward. Heed not the opinion of the world. Lean not upon the broken reed of thy philosophy, verbal orthodoxy, thy skill in tongues, thy knowledge of the Fathers. Remember that truth was seen by the humble fishermen of Galilee, and overlooked by the High Priest of the temple, by the Rabbi and the Pharisee. Thou canst not hope to reach it by the metaphysics of fathers, councils, schoolmen, and universities. It lies not in the high places of human learning; it is in the silent sanctuary of thine own heart; for He who gave thee an immortal spirit, hath filled it with a portion of that truth which is the image of His own unapproachable light. The voice of that truth is within thee; heed thou its whisper.—*William Penn.*

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"I am the Lord ; that is my name ; and my glory will I not give to another, neither my praise to graven images."—Isa. xlii. 8.

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WE may have natural or acquired abilities, we may have spiritual gifts and graces conferred upon us, useful in their kinds and in their places ; but if they tend to exalt the creaturely, the fleshly part—if we look more at the splendor of the gift, than at the Giver—if we endeavor to deck ourselves with the Lord's jewels, and to be conspicuous in the eyes of others, seeking the praise of men more than of God, we shall suffer great loss : the gift may for a while be continued, for the sake of the people ; but it will decrease in beauty and lustre, and perhaps be wholly taken away, while the capricious applause of unstable men will be changed into contempt. On the contrary, not seeking honor one of another, but the honor which cometh from God only ; when a very little matter comes before us to deliver, not looking at the smallness of the morsel, but whether the Divine blessing be upon it, let us not be ashamed to hand the little even to the multitude ; sent home by the power of truth to the conscience, it may be altogether sufficient. It is remarkable how the wisest of men, who spoke three thousand proverbs, expresses himself concerning a single word—'A word fitly spoken is like apples of gold in pictures of silver ;' and again, 'A man hath joy by the answer of his mouth ;' and, 'A word spoken in due season, how good is it !' \* \* \* The people are too outward ; they have, many of them, forsaken the Fountain of living waters.—*Richard Shackleton*, Ballitore, Ireland, 1780.

"I know both how to be abased, and I know how to abound : everywhere and in all things I am instructed both to be full and to be hungry, both to abound and to suffer need."—Philippians iv. 12.

I HAVE known the ease of abundance of riches, and the sorrow and perplexity of comparative deprivation ; I have known to the full, I think, the enjoyment of domestic life ; even what might be called the fulness of blessing, and also some of its most sorrowful and most painful reverses. I have known the abounding of the unspeakable and soul-satisfying joy of the Lord ; and I have been brought into states when the depths had well nigh swallowed me up. I have known great exaltation amongst my fellow-mortals, also deep humiliation ; I have known the sorrow of some most tenderly beloved being taken from me by death ; and others given me, hitherto more given than taken. What is the result of all this experience ? It is, even that the Lord is gracious and very merciful, that His compassions fail not, but are renewed every morning ; and may I not say that His goodness and mercy have followed me all the days of my life ? Above all I pray that whatever dispensations I may yet pass through, nothing may separate me from His love, or hinder me from His service, but that I may be increasingly and entirely devoted to Him in heart, mind, and spirit ; through the help of my most dear and blessed Redeemer.—*Elizabeth Fry*, 1822.

This life is a passage, not a port.

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“And Samson said unto the lad that held him by the hand, Suffer me that I may feel the pillars whereupon the house standeth, that I may lean upon them. Now the house was full of men and women.”—Judges xvi. 26, 27.

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“**B**LESS the Lord, O my soul, and all that is within me, bless his holy name.” Notwithstanding my many seasons of poverty and inward distress, the foregoing language is sometimes put into my heart on my return from our meetings, which are, in the bathing season, almost always crowded with strangers. Their manner of coming in and going out during the time of worship is exceedingly disturbing, and yet I cannot but admire the stillness which prevails when anything is delivered. The help which I at times experience in these trying seasons is wonderful in my eyes. When I am concerned to stand up in His dread and fear, what have I else to fear? This fear would always cast out the fear of man, which ever brings death; and yet so weak am I, that after all these precious helps and comforting times, I tremble when the meeting-day comes again, lest I should fail in doing the Lord’s will. Such is my fear before I can rise to my feet in meetings, that I say with Samson, be with me this once more that I may bear testimony to thy name; then, if it be thy will, let me die for thee, and I will not think it too much to suffer. O that He would be pleased to enlarge his gift in my heart, and be unto me mouth and wisdom, and give me tongue and utterance to declare his name unto the nations.—*John Yeardley, aged 37.*

When Carmel’s Mount shall wither, and Sharon’s rose shall fade, I trust I may find a resting-place in the Redeemer’s Kingdom.—DANIEL WHEELER.

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“ And now also the ax is laid unto the root of the trees : therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire.”—Matthew iii. 10.

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I WAS brought to resignation to endure the world's reproaches, or anything it might be suffered to inflict, if the Lord would but again lift up the light of his countenance upon me. The following First-day I went to meeting, though it rained hard, and I had about three miles to walk. \* \* \*

I continued diligently to attend meetings, which were held in silence. Very few persons assembled there, and I had no communication with them at all for some time. I have frequently considered since, that it was a favor that my lot was cast in a place where I had no outward dependence to lean upon. In religious meetings, as well as out of them, my single concern was to feel after the influences of the Holy Spirit in my own heart. As my acquaintance with these increased, so did my exercises. My heart was fitly compared to the ground covered with thorns and briars, and even sturdy oaks and tall cedars. O how many things had to be removed out of the way, to give room for the heavenly seed to grow ! The ax of God's power was lifted up against the root of the corrupt tree. As wave follows wave, so did my exercises. Yet I must testify of the Lord's unspeakable love extended toward me : it was great indeed. The sense of it was so much with me, that I do not know whether tears of joy and gratitude have not flowed as plentifully as those of grief, which latter have not been few.—*Stephen Grellet*, aged 22.



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"There are diversities of gifts, but the same spirit. There are differences of administrations, but the same Lord. There are diversities of operations, but it is the same God that worketh all in all."—1 Cor. xii. 4, 5, 6.

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EVERY gift of God is from the one and self-same spirit of truth that is come by Jesus Christ ; for which reason, though we may seem to differ in our gifts one from another, yet the design and end is the same, and the same spirit as in one, so in all, assisting to that end, which is to turn people from darkness to light, and from the power of Satan to God, that they may be edified in the true gospel, receiving a remission of their sins, and an assurance of inheritance among them that are sanctified through the only begotten Son of God.

Now there must be some time to gain experience and understanding, before any one can come to a settlement and true and perfect knowledge of his own gift ; and for want of a right settlement and true knowledge of this gift, and keeping to it, and in it, is the cause of many of the mistakes that are committed in the exercise of it.

The Scriptures and ministry, from the openings of the Spirit, seemed so close and plain to my understanding, that I wondered anybody remained unconvinced, supposing them to see the truths of the Gospel in the same light that I did. That saying of the Apostle, wherein he asserts his knowledge of the Son of God being come, to be by "receiving an understanding from him," was clearly discovered to me, so that I plainly saw a distinction between the children of light and the children of this world.—*Samuel Bownas.*

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“I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me, and what I shall answer when I am reproved.”—Hab. ii. 1.

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THE farther I advance in my course along this valley of mist and obscurity, the more evidently am I permitted to discover—the more frequently am I constrained to admire the infinite condescension of the Lord. O how sincerely can I exclaim with the Psalmist, “What is man, that thou art mindful of him, or the son of man, that thou visitest him.” Fervent indeed have been my desires, and, still more and more so, as the visitations of condescending mercy have been renewedly extended—that my whole heart may be prepared for the reception and further manifestations of this great and gracious Guest. O may there be in my inmost thoughts and imaginations, as well as over my words and outward demeanor, such a constant watchfulness, as may evidence a holy awe and fear of giving Him offense, or occasioning a separation between Him and my soul.

O thou who seest in secret, and to whom my most secret petitions are thoroughly known, and known to ascend even daily and hourly,—be pleased, in thy exceeding great compassion and wonted mercy, to hand me a little help. Grant that I may be made willing to follow thee whithersoever thou leadest, and to become whatsoever thou wouldest have me to be.—*John Barclay*, 1816.

Religion regulates the will and affections.

“For I have laid upon thee the years of their iniquity, according to the number of the days, three hundred and ninety days ; so shall thou bear the iniquity of the house of Israel. And when thou hast accomplished them, lie again upon thy right side, and thou shalt bear the iniquity of the house of Judah forty days ; I have appointed thee each day for a year.”—Ezek. iv. 5, 6.

I HAVE seen the mystery of the prophet laying three days and three nights in the belly of the fish. \* \* Our Saviour’s sufferings for mankind, and afterwards descending into the bowels of the earth, prefigured that his followers must, after his pattern, descend into spiritual baptism ; that they may rise again, freed from the dregs of nature and from the corruptions of the creaturely passions, before they can be qualified to see and suitably to administer to the states of others. I have likewise seen the mystery of Ezekiel’s sufferings, and bearing the sins of the house of Israel for the space of three hundred and ninety days, which being accomplished, he was commanded to turn on the other side, and to bear the sins of Judah forty days, for the corruptions of that princely tribe, who should have been as way-marks to others. My state has been for several years past, my deep baptisms and painful sittings in our meetings, like bearing the rod of the wicked ; in which dispensation I have been sometimes ready to conclude with Elijah, that the altars were thrown down and the Lord’s prophets slain, and I, a mean worthless servant, left alone, and that my life was sought also. I have now seen the use of those dispensations to me, with the use of my late sickness, whereby I am reduced to great weakness of body ; that I might be as a sign to this generation—*John Churchman.*

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“Blessed are the merciful ; for they shall obtain mercy.”—Matt. v. 7.

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IT is highly necessary for mortals to show mercy in all their words and actions one to another ; and also to the creatures which God hath made for the use of man. It is usually said, that a merciful man is merciful to his beast, which generally is true ; and if men are merciful to their beasts, how much more ought they to be merciful one to another. Where mercy is to be extended, it ought not to be done sparingly, since thereby, according to Christ's blessed doctrine, we are to obtain mercy. That servant who showed no mercy to his fellow, had no mercy showed to him from his Lord. It is also recorded, in the name of the Lord, “He hath shown unto thee, O man ! what is good, and what doth the Lord require of thee, but to do justly, love mercy, and walk humbly with thy God.” By which it appears that we are not just in the sight of God, if we are cruel and unmerciful one to another. And we ought not only to be merciful, but to love it, which, if we are truly humble, we shall certainly do. Mercy will lessen, and not magnify weakness, failings, or small and trivial things, one in another ; and sometimes, as the case may require, larger things. Yet there is room for seasonable reproof and correction ; but mercy must be mixed with justice, else the correction may end in tyranny. We ought to be gentle to all men, which is a token of true gentility ; so to be truly merciful, is to be blessed, and to obtain mercy.—*Thomas Chalkly.*

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“ For there will I turn to the people a *pure language*, that they may all call upon the name of the Lord, to serve him with one consent.”—Zeph. iii. 9.

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I AM not sure of the precise time, but I think it was very soon after my father's decease, and after a visit from my dearest sister Fry to our family and meeting, that as I lay in bed one night, light from above seemed to beam upon me and point in a very explicit manner, the duty of submitting to *decided Quakerism*, more particularly to the humbling sacrifice of “ plainness of speech, behavior, and apparel.”

The visitation was strong, but my will was stronger; I would not, I did not comply; putting off what appeared to me almost unbearable to a more convenient season. I was then rather more than twenty-one years old, and the morning sacrifice was not bound to the horns of the Lord's altar with the integrity, boldness, and simplicity which the case required. Many persons might say that, taking into view the danger of imagination in such measures, I did well in resisting the call. After a space of nearly thirty years, full of a variety of experiences, I am not of this judgment; for I believe that nothing is more profitable than ready obedience of faith, and nothing more dangerous than the contrary. In my own case, the effect of irresolution was a painful state of spiritual weakness, and when at last I made the sacrifice it was lamely done, and under circumstances of still greater humiliation to the pride and vanity of my own heart than it would have been at first.—*J. J. Gurney*, 1812.

“I will instruct thee and teach thee in the way which thou shalt go. I will guide thee with mine eye.”—Psalm xxxii. 8.

**A**LAS! I am still a prey to evil desires. But thanks be to God, his grace has visited me at seasons; I do feel and know my own great weakness, and have been enabled at times to pray fervently to the Lord of our salvation for his gracious assistance. \* \* \* He knoweth the frailty of our natures, and I am humbly led to hope that the spiritual light with which he has lately favored his sinful servant may be the beginning of his work on my heart, and may fortify me in time against the many temptations that surround me. O may a continual watchfulness and unshaken perseverance on my part bring down upon me the increase of his grace, and prepare me for the more constant influence of his Holy Spirit. I have not yet, by any means, perfected myself in the habit of digesting and reasoning upon what I read; I am, however, improved in this respect, and am more than ever sensible of its importance. \* \* \* Another consideration which has lately occupied much of my attention is this, whether or no I should give up the amusement of field sports. \* \* \* \* \*

I have this day come to my determination, and have solemnly renounced them for ever. May the spirit of the Lord support me in this, as in all other good resolutions, for of myself I am nothing.—*J. J. Gurney*, aged 18, 1817.



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“And I will bring the blind by a way that they know not, I will lead them in paths that they have not known; I will make darkness light before them, and crooked things straight.”—Isaiah xlii. 16.

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I HAVE had a faint light spread over my mind, at least I believe it is something of that kind, owing to having been much with, and heard much excellence from one who appears to me a true Christian.\* It has caused me to feel a little religion. My imagination has been worked upon, and I fear all I have felt will go off. I fear it now; though at first I was frightened, that a plain Quaker should have made such an impression on me; but how truly prejudiced in me to think, that because good came from a Quaker, I should be led away by enthusiasm and folly. But I hope now I am free from such fears. I wish the state of enthusiasm I am in may last, for to-day I have felt *that there is a God*; I have been devotional, and my mind has been led away from the follies that it is mostly wrapt up in.

We had much serious conversation; in short, what he said and what I felt was like a refreshing shower falling upon earth, that had been dried up for ages. It has not made me unhappy: I have felt ever since humble. I have longed for virtue. I hope to be truly virtuous; to let sophistry fly from my mind; not to be enthusiastic and foolish; but only to be so far religious as will lead to virtue. There seems nothing so little understood as religion.—*Elisabeth Gurney*, aged 18, 1798.

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\* Wm. Savery.

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"But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—John xiv. 26.

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IN relation to the kingdom of Christ, man is to be viewed as a spiritual agent, a fallen but immortal being, placed for a time in this world, as in a scene of probation, that through faith and righteousness while here, he may, by the aid of divine grace, be prepared for a glorious and an eternal state of existence hereafter.

He must be regarded as subject to the authority and government of Christ, his paramount Lord, deriving all good from Him, who is ready, by his Holy Spirit, to enlighten, reprove, animate, and direct him, showing him his duty, and requiring his obedience, pointing out from time to time the evil to be forsaken and the good to be embraced, and who will judge him accordingly at the last day.

The instructions being spiritual, whether by the immediate perceptible influence of the Spirit of truth, or through the medium of the Holy Scriptures, the preaching of the gospel, or the course of Divine Providence—the considerations and motives are spiritual also, having reference chiefly to spiritual obedience and disobedience, to heavenly rewards and punishments. At the same time, it must be thankfully acknowledged, as an additional incentive, that "Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come."—*John Allen*, England, 1853.

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"Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth."—Psalm cx. 3.

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**I**F we only pretend to be actuated by that grand and noble principle of Truth—if we are only satisfying ourselves with a name to Christianity, and at the same time are destitute of the life and power of religion, we are mocking God, and deceiving our own poor souls. And such as these are, I fear, in a worse state than those who openly rebel and manifest that they are children of the world, and so enemies to the cross, because they are true to their king, though he be an enemy to the kingdom of love and light.

It is religion only that beautifies, and where that is wanting (I don't mean a name only) the distinction between a reprobate and a Christian is also wanting. \* \*

I am often encouraged in remembering the apostle's declaration: "If there be first in you a willing mind, a man is accepted according to that which he hath, and not according to that which he hath not." So that to be entirely willing, or in other words unreservedly dedicated to the Lord's serving, is the sure prelude to his blessed favor and acceptance. This I am striving for, and sometimes think I feel pretty near it, when, may-be in the instant moment of struggling, the poor unmortified creature shrinks, draws its neck from the yoke and its shoulder from the burden, and then it is all to do over again with renewed exercise and increasing labor.—*Rebecca Jones*, 1779.

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“And they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full.”—Matt. xiv. 20.

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WHEN the Son of God had wrought that mighty miracle of feeding five thousand persons with only five loaves and two small fishes, he said to his disciples, “Gather up the fragments that remain, that nothing be lost.”


This preface no sooner fell to my share, than this passage was brought to my mind, and very aptly to the occasion. For our blessed Lord having also effectually gathered and fed his people, by his disciples, in this generation, it is a duty we owe to God and ourselves, as well as to them, that “we gather up the remainder of their testimonies of love and service, that so nothing be lost.” To God we owe it, for his unspeakable benefit; to ourselves, for our example and instruction; and to the memories of such deceased brethren, as their just but fairer and more lasting monuments than those of engraven tables of marble, or statues of brass, as their works look beyond this world, so their praise will outlive it. There is an unfading glory in the labors of good men; and though death is permitted to draw a dark shadow over their persons, they will live in the just reputation of their good works, the lively character of their undying pious minds.

It cannot wither their fame, or obliterate their names; on the contrary, death often silences envy and augments their deserved praise.—*R. Barclay.*

“Thou shalt offer it, a sacrifice made by fire, of a sweet savour unto the Lord.”—Numb. xxviii. 8.

HOW much sweeter than roses or their incense, I have thought, is the piety evinced by some of our beloved young Friends, who are called upon in the morning of their day to prove their allegiance by their acquiescence in the will of their Creator and their Redeemer. For early or late, living or dying, resignation appears to me the only altar on which an acceptable sacrifice of any kind can be offered, and submissively to place upon this altar the opening prospects of early life; and even life itself seems to be one of the deepest and most precious experiences of a Christian. \* \* \*

For how instructive and edifying, as we have often heard and seen, the closing moments of some dear young persons are found to be, even where the appearance of piety has lain much concealed from outward observation, it has nevertheless been elicited in an extraordinary degree on the approach of death. Then a faith not built upon systems, but on the Rock of Ages, has shone forth with effulgence and power; then a hope not deduced from the subtleties of the schools has to the humbling admiration of beholders discovered itself, as an anchor to the departing soul, sure and steadfast, and the whole of the case has manifested, too clearly to be mistaken, that not more by their expressions, though these are sometimes remarkable, than by the strength of mind with which they were enabled to pass through the valley and shadow of death.—*Jonathan Hutchinson, Eng., 1782.*



"Even a child is known by his doings, whether his work is pure, and whether it be right."—Prov. xx. 11.

**D**ESIRES were raised in my childish heart, when I was not more than seven years old, that I might be better than some I saw who spoke bad words and behaved naughtily. I loved to attend religious meetings, yet dreaded to go there or to school, as there were then but few Friends in the city, and my garb distinguishing me as one, the boys in the street called me Quaker, and used other reviling language. I would gladly have changed my dress, but my parents would not indulge me in this, and I think it was the means of preserving me from improper associations and some idle amusements. Though I was not clear at times of indulging in foolish and extravagant play, yet I was considered orderly both by my elder friends and school-fellows. One of the latter being taken sick, and apprehending he would not recover, told his mother, as she was watching by his bed-side, that if he was as good a boy as I, he should not be afraid to die. This being reported to me I was much affected, knowing he was mistaken, and that I was not as good as he thought me, but I resolved to endeavor to do better.

A few days after this, as I was passing through the street, I gave way to some noisy and improper conduct, and looking behind me I saw the mother of the aforesaid lad near, and thought she observed my foolish conduct, at which I was so distressed that I sought a place of retirement and wept bitterly.—*Henry Hull, Harrison's Purchase, Westchester Co., State of New York, 1772.*



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"Ponder the path of thy feet, and let all thy ways be established. Turn not to the right hand nor to the left : remove thy foot from evil."—Prov. iv. 26, 27.

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I MENTION this occurrence\* of my childish days, to show that a sense of propriety of conduct is early awakened in the minds of children; and if parents, and those who have the care of their tuition, were careful to cherish this feeling, and lead their infant minds into the paths of piety and virtue, there would be more sons and daughters walking therein. \* \* \*

About my ninth year, I had a severe illness, by which I was reduced very low. After my recovery I was sent into the country. I often rambled alone among the forests and over the green fields, indulging my contemplative turn of mind. The remembrance of these solitary walks is often revived, especially when I behold the places where the groves and rocks and birds were witnesses of my plaintive soliloquies, whilst reviewing the beauties of nature; by which my thoughts were turned to reflect upon the infinite wisdom of the great Creator, and desires increased that I might live in His fear and partake of His favor. The evil example of wicked and rude boys often drew me to join them in folly, and I sinned and felt great condemnation, frequently weeping for my misconduct. But God, who is rich in mercy, for His great love wherewith He loved us, saith the apostle, even when we were dead in sin, hath quickened us together with Christ; by grace ye are saved.—*Henry Hull*, 1782.

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\* See opposite page.

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“ If he call thee, that thou shalt say, Speak ; for thy servant heareth, so Samuel went, and laid down in his place.”—1 Samuel iii. 9.

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SAMUEL'S want of experience caused him to run to Eli when the Lord called him, being a stranger to the Divine voice ; and my ignorance left me in a situation somewhat similar, so that I did not consider the uneasiness I felt, and the desire I felt to hide my conduct, as proceeding from the reproofs of Divine Grace. Eli instructed Samuel how to answer the Lord's call, and by obedience he became an eminent Seer in his day ; and this induces me to think it right for parents and tutors to use great simplicity of language when instructing children, and to teach them to live in the fear of the Lord, though their capacities may not be so matured as to comprehend the sublime doctrines of the Gospel. For want of this knowledge, many are mere professors of the letter, while they deny the power, the spiritual appearance of Christ to the soul ; when, as the holy “ Word which is quick and powerful, and sharper than any two-edged sword,” He appears unto them, as he did unto Saul, whilst he was a persecutor.

It is His “ quickening Spirit” that brings man under condemnation for transgression, and as a faithful witness, teaches children, even in their early days, to know good from evil ; and were suitable examples set before them, instead of evil, joined with pious labors by parents and guardians, to train up children in the fear of the Lord, and turn their attention to this inspeaking word of Divine Grace, they would, I believe, be more likely to choose the ways of piety and virtue.—*Henry Hull.*

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"But to do good and to communicate, forget not ; for with such sacrifices God is well pleased."—Heb. xiii. 16.

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MY heart has often been tendered towards the rising generation whilst traveling in this land, Great Britain and Ireland, with desires that they may consider and justly appreciate their privileges. Many of you are in easy circumstances, and some of you are exposed to the dangers and temptations of affluence. May you now, in the bloom of your days, think of the importance of a well-spent life ! and if you are not called into public service, as some have been before you, consider how you are spending your time. Is it to advance the cause of truth and righteousness, or is it merely to gratify yourselves ? When at your toilets, shrink not at the idea of death, which, when reflected upon, sometimes preserves from pride. When poring over light and trifling publications, with which the present age abounds, or when using pencil or needle merely to amuse, think whether your time might not be more profitably spent in reading the Scriptures, with other pious writings or useful publications ; in working for the poor of your respective neighborhoods, visiting the sick, or administering to their wants. By these laudable pursuits, the mind becomes prepared for usefulness, in the promotion of the cause of religion to the glory of God, and the comforting of His people. I love you, and am comforted in believing many of you love the truth. Dear children, hold on your way ; regard not the scorner, nor the supercilious brow of the wicked.—*Henry Hull*, 1812.

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“Behold the Kingdom of God is within you.”—Luke xvii. 21.

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THE great Orderer of nature and the God of all grace has visited you, in order to make you His; as an inward care and feeling are kept to, I trust it will be so; and that you will more and more become serviceable in your day by yielding obedience to that which influences and disposes to follow the Lord in His leadings and requirements. The way to hear the language of the Spirit *is to be within*; it is often slow of utterance unless we are willing and obedient; the quicker we are to hear and active in obeying, the readier and oftener it speaks to our instruction and furtherance in great sanctification. And as you have been made partakers of the powers of the world to come, live near its quickenings; it leads into solitude and solitary places, and out of the spirit of the world and its inordinate love of visibles. \* \* \*

In this state we feel at times a joy and rejoicing that encourages us to persevere; in which we are ready to conclude that nothing shall be able to separate us from serving the Lord. And perhaps this lasts for a season; but this abates with the withdrawals of life, and the world and the things of it often gain strength in our affections—but it is beyond a doubt with me, that a religious faithful discharge of our duty to God and his Church is the way to prosper inwardly and outwardly, and to enjoy a Kingdom on earth far superior in dignity and glory to any Emperor or King that fears not God.—*Samuel Neale*, Ireland, 1771.

“Unto the wicked God saith, what hast thou to do to declare my statutes, or that thou shouldst take my covenant in thy mouth, seeing thou hatest instruction, and canst not my words behind thee.”—Psalm 1. 16, 17.

THERE must be a state of sanctification (in degree) known, by the spirit of judgment and burning, before any can be proper objects to be receivers of this inspiring gift, that can only assist a minister, and make him instrumental of doing good to others. The tree must be good, e'er the fruit can be so; and right and true ministers are to be known by their fruits. This being granted, which I think can't be denied, then it follows that none, without being qualified, can be called to the work of the ministry by a divine inspiration of the Holy Spirit; and therefore all vile and ungodly persons, while they continue in that natural and unregenerate state, are excluded from any part in this gift; and although some such may pretend, that either with their learning or by their money, or both, they may have acquired or made purchase of orders for liberty to preach, and may on this foundation undertake to expose what they have to sell, but what they sell is no other than what they have bought.—*Samuel Bownas*, 1702.

Temptation, 'tis true will assail,  
And that, without and within;  
And deeply his soul must bewail,  
For inward corruption and sin.

—J. J. GURNEY.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you."—Matt. v. 11, 12.

THERE is a persecution, as before hinted, by calumny, and reproach, or reviling, by evil speaking and falsities, which, for the most part, it is better patiently and quietly to suffer for Christ's sake, and if we are abused to appeal to him; for many times words beget words, till at last it comes to prejudice, and breaks the unity and peace of brethren and families. So that in a general way, one had better suffer the calumnies and reproaches of evil men, with a tender concern for God's glory, resting in the blessing of Christ, and that thou wilt most surely feel if thou canst appeal to him in this wise, "Lord, thou knowest. I suffer this wrong for thy sake." In such sufferings there is an inward joy, a spiritual rejoicing; and the heart of the persecuted is abundantly more glad, through the blessing and goodness of Christ, than the persecutor, whose conscience accuseth him in secret. And as to personal persecution, it is no more than the prophets and our Lord suffered before us; and with that consideration Christ comforts his suffering seed; those who suffer with him and his seed, these have the promise of reigning with him; and himself hath promised them a reward, no less than the kingdom of heaven.—*Thomas Chalkly.*

I found no narrowness respecting sects and opinions; but believed that sincere, upright-hearted people in *every society* who truly love God, were accepted of Him.—JOHN WOOLMAN.



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"Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools."—Eccl. v. 1.

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IN the yearly meeting the little active service I had, I believe Friends united with, and I may almost say, I was thankful that little did devolve upon me; for I thought I saw, more clearly than I had ever done before, that it does truly require great weight and power, such as are not often given, except to those of much experience, to move acceptably in these large meetings; and that many that were often wise in other places might there be in especial danger of offering the sacrifice of fools, particularly in prayer—the sense of it over the meeting being caught by those not fitted to convey the expression of it to so large an assembly, and so taking the place of those who might have conveyed it more rightly. Yet the weakest should not be discouraged, because they sometimes miss the way, nor the simplest in following the obedience of faith, because it does not always tell for much among their fellow-mortals. No doubt the Master of assemblies often ruled over all, and kept things in right order, which was generally very conspicuous.\* \* \*

Who is sufficient for these things? Left to ourselves, they are impossible. We can only go forward under an humble trust that strength will be given sufficient for the part we may be called upon to perform. If our humility is but increased thereby, the end may be answered. May we bow low enough to be shielded from danger, though we cannot escape trial.—*Hannah C. Backhouse*, 1827.

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“Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.”—Matt. v. 11.

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IN 1661, the Parliament passed another act, aimed directly at the Society, providing that any Quaker refusing to take an oath, when lawfully tendered, or who should maintain, in writing or otherwise, the unlawfulness of taking an oath; or if five or more Quakers, above the age of sixteen years, should assemble for religious worship, they should forfeit five pounds for the first offence, or suffer three months' imprisonment, doubling the penalty for the second offence; and for the third, they were to abjure the realm, or be transported.\* \* \* Severe as were the sufferings of Friends under these oppressive laws, their constancy was not shaken. They fearlessly and openly met for the solemn duty of divine worship, nothing daunted by the terrors which threatened them. This Christian boldness exasperated their enemies, especially the persecuting priests and magistrates; and another law was procured more prompt and terrible in its operation. It declared that every person taken at a meeting consisting of more than five, besides the household, should suffer three months' imprisonment, or pay a fine of five pounds on conviction before two justices, double the penalty for the second offence: being convicted of a third before the justices at the Quarter Sessions, should be transported for seven years or pay one hundred pounds fine; in case they returned or escaped, they should be adjudged felons, and sentenced to death. *Thomas Evans. (Introductory remarks from the life of Geo. Fox.)*

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"They shall beat their swords into plough shares, and their spears into pruning-hooks : nation shall not lift up sword against nation, neither shall they learn war any more."—Isa. ii. 4.

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IT is one amongst the numerous moral phenomena of the present times, that the inquiry is silently yet not slowly spreading in the world: *Is War compatible with the Christian religion?* There was a period when the question was seldom asked, and when war was regarded almost by every man both as inevitable and right. That period has certainly passed away; and not only individuals but public societies, and societies in distant nations are urging the question upon the attention of mankind.

It is not unworthy of remark, that whilst disquisitions are frequently issuing from the press, of which the tendency is to show that war is not compatible with Christianity, judicious attempts are made to show that it is. Whether this results from the circumstance that no individual peculiarity is interested in the proof—or that there is a secret consciousness that proof can not be brought—or that those who may be desirous of defending the custom rest in security that the impotence of its assailants will be of no avail against a custom so established and so supported—I do not know: yet the fact is remarkable, that scarcely a defender is to be found. It can not be doubted that the question is one of the utmost interest and importance to man. Whether the custom be defensible or not, every man should *inquire* into its consistency with the moral law.—*Jonathan Dymond*, London, 1852.

"I have been young, and now I am old; yet have I not seen the righteous forsaken, nor his seed begging bread."—Psalm xxxvii. 25.

ACCORDING to the resolution of a good man of old, who in his prayers said, From my youth Thou hast taught me, and now likewise when I am old and gray-headed, O Lord! forsake me not, until I have showed thy strength to another generation, and thy power to those who are yet to come; and as the Lord is thus near us, we shall be very near and dear one unto another.

I have a true unity with thee in thy concern on account of Friends' children; and a jealousy sometimes on my mind, lest the ensuing generation, receiving the profession of Truth in a traditional way, and being unacquainted with the wonders of the Lord, which he has wrought for his exercised people, in their travels through the wilderness, may be ready to sit as those who are at ease in Zion, and trust in the mountains of a formal profession. The Lord, I beseech him, turn away this careless and lukewarm spirit from among the offspring of his people; and engage the young generation in zeal and fervency in his service. As to Friends here, though some are too careless, yet there is a remnant whose delight is in the Lord, and to whom he delights to do good, and to refresh with the visitations of his presence, whereby their strength is renewed season after season. And the spirit of some are concerned, and their mouths sometimes opened on God's account, being made witnesses of the operation of his Divine Power, by which they are stirred up to speak his praise.—*Thomas Gwinn*, Falmouth, England, 1692.

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"Wait on the Lord, be of good courage, and He shall strengthen thy heart."  
—Psalm xxvii. 14.

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I WOULD therefore rather encourage thee to diligence in the duties of the closet, to private reading of the Scriptures, to close self-examination, meditation, and secret prayer, than to suffer thyself to be drawn forth into much conversation or writing on the spiritual concerns. If thou look to the Lord Jesus, and desire to be his sincere, humble follower, He has promised such "shall not walk in darkness, but shall have the light of life," and there is no teaching like his teaching.

With respect to visiting the sick and poor, thou knowest I have always encouraged thee to think of them, and to attend to their temporal wants; and if, in the course of thy visits amongst them for this purpose, thou feel inclined to read to them, it is a very useful and profitable employment for thee and them. But I need scarcely say to thee, it requires great caution and much religious experience, to speak suitably to persons who are perhaps undergoing the correcting discipline of our Heavenly Father, or whom He may be training, by many afflictions, for a better inheritance. "To speak a word in season" requires the assistance of that Spirit which only can teach us to speak aright, and therefore I would say, it is often safer, especially for young persons, to offer up a secret prayer on their behalf, than to express ourselves to them under the influence of present excitement.—*Maria Fox*, 1837.

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<sup>u</sup> And every man that striveth for the mastery, is temperate in all things."—1 Cor. ix. 25.

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O H! the deplorable effects of the degrading vice of Intemperance on the body, soul, and temporal substance of numbers who unhappily indulge in it; whose are debased below those of the brute creation. It lays men open to every temptation, and reduces many from opulent circumstances to extreme poverty. It is destructive of every delicate social enjoyment; it often emaciates the body, deprives the soul of its highest good, the divine presence, whilst in time; and, if continued to the end of it, finally excludes it from Christ's pure kingdom of everlasting bliss.

Alas! that men should indulge in it to their shame. Solomon saith truly, "Wine is a mocker, strong drink is raging, and whosoever is deceived thereby is not wise;" again, who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at "the wine, that go to seek mixed wine. Look not thou upon the wine when it is red, when it giveth his color in the cup, when it moveth itself aright. At the last it biteth like a serpent, and stingeth like an adder."

May such be persuaded to bow in the day of God's merciful visitations to their souls, and kiss the Son lest he be angry, and they perish from the way of life and salvation. His sacred laws of unchangeable truth are as manifest in the punishment of transgressors as in the reward of those who do well.—*Catherine Phillips*, 1757.



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<sup>4</sup> "I exhort therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority."—1 Timothy ii. 1, 2.

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TO King William of England.—It hath pleased Almighty God to bring me unto this place, two hundred miles from my outward dwelling, in my old age, (being entered into my 85th year), to bear my testimony for that eternal Truth which I and many others are made partakers of—praised be the Lord! But I am not free to return to my habitation until I have cleared myself unto this Government. I was exercised in this manner the first year King Charles II. came to the crown; and labored among them at court a whole year to acquaint them with our principles.

And now I am about to acquaint King William that we have been a people for about thirty-six years, having lived under several reigns; and we have suffered very much, as is well known to the nation of England, even to the death of several hundreds by imprisonments and other hardships.

Yet we were never found in the transgression of any just or righteous law, but only suffered upon account of our consciences towards God.

And God hath placed thee over this Government, who hast been very moderate and merciful to us, and we live very comfortably under thee. God has blessed thy Government and prospered thy undertakings, for which the King and we have cause to bless his Holy name.

—*Margaret Fox*, London, 1698.

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"All the paths of the Lord are mercy and truth unto such as keep his covenant and testimonies."—Psalm xxv. 10.

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IF we resign ourselves, through every loss and cross, to the disposal of our Holy Head, and endeavor diligently to "keep *all* His testimonies;" if we resolve to follow the Lord's Spirit, in *all things*, we may reverently believe He will preserve us unhurt. The humble hope may then arise, that His own eternal power will again be known to abound among us; and that many living witnesses to the truth will yet be raised up, within our borders, to the praise of His glorious name. There is probably no body of Christians by whom these precious truths have been more clearly advanced than by the Society of Friends. It has always appeared to them, that the free and immediate teaching of the Spirit of Christ is the main characteristic of that new covenant which was established in the world by his propitiatory death.

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In conclusion I would express an earnest desire that we may be enabled more and more to commend our religious Society, in secret and fervent prayer, to God. Let us pray that we may be taught of Him, to open our hearts and understandings to the *whole* truth, as it is in Jesus; that we may stand with immoveable steadfastness on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone; and that on this foundation we may be built up a spiritual temple which shall ever bear the inscription of *Holiness unto the Lord*.—J. J. Gurney.

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"The word of God is not bound."—2 Timothy ii. 9.

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IN the seed of life that is over all whom the Lord doth support, and hath supported by his eternal arm and power, to stand for his glory, be valiant for His truth and His name upon the earth, who is God—All-sufficient and Almighty over all, to support you all, and to supply you with all things needful. Now, dear friends, it is not only given you to believe in the name of Christ, but also to suffer for His name's sake; so you *see* and *know* it is a *gift* given you to believe, a *gift* to suffer for Christ's sake and his righteousness. But, however, as Christ saith, "Be ye as wise as serpents, and harmless as doves;" for Christ's believers are as sheep or lambs among wolves; he hath declared that they shall be brought before councils, and before rulers, for his name's sake, but Christ bids his disciples "take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. For it is not ye that speak, but the Spirit of your Father which speaketh in you; \* and this Spirit of the Father is sufficient to trust to, for it shall answer all, if they have ears to hear, and will comfort his people, his lambs and sheep. And the disciple is not above his master, nor the servant above his lord, for Christ the Lord and master of the sheep was despised; so it is enough for the disciple that he be as his master, and the servant as his Lord. \* \* Amen.

—George Fox.

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\* Matthew x. 19, 20.

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"I will praise thee; for I am fearfully and wonderfully made: marvelous are thy works; and that my soul knoweth right well."—Psalm cxxxix. 14.

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HEALTH is an extraordinary favor! I think it is wonderful that the machines of our bodies should go such a length of time without being out of order, considering the complicated variety, and minuteness, and delicacy of the organs which compose them. May we be enabled acceptably to acknowledge, and often return due homage for the manifold mercies which we receive ourselves, and also to intercede for divine protection and relief to be extended to others in distress and affliction of body and mind! I doubt not thy frequent visits to such: they are more becoming a Christian society—more befitting the disciples of Christ to be exercised in, than insipid, formal, cursory visits of show and ceremony, where light, superficial talk, and an impertinent busying in other people's matters is indulged. This is not the intercourse which the Lord has chosen for his people, but that they should seek to visit one another in his name, under the influence of his pure power, and therein either keep to an inward travail of spirit for the arising of it, or, in a proper freedom, maintain a conversation savory and edifying. This, I apprehend, is the way to grow in service. Time is short and is minutely to be accounted for. The work we are called to, the spreading of the holy principles of Christianity among men, is awfully important; where is there room, then, for idleness, supineness, and indifference.—*Richard Shackleton*, Ireland, 1786.

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“Stand ye in the ways and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls,”—Jer. vi. 16.

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IF Christ be not accepted in all his gracious offices, and, as ability is afforded, set forth in the same, the sure consequence is a gradual lapse into heresy—an observation which applies with equal force to those who disregard his coming in the flesh as the Revealer of truth, and the Propitiation for sin, and to those who think lightly, and dwell very curiously (if at all) on his appearing in the heart, by his Spirit. It seems impossible that anything can be more striking than the lessons which have been read to us, on both these points, of late seasons. My very soul is penetrated with the conviction of the excellence, beauty, and perfection of pure primitive Christianity, as held by Friends. The evangelical foundation, the spiritual superstructure, what a delightful harmony between the two; what a unit in the glorious whole! Who shall dare to mar it either by diminution or addition? I do not mean that the whole should be brought forward in every sermon; but the whole should be *deeply* deposited in the mind of every preacher of the gospel, and be brought from the treasure-house as the state of the hearers may require, under the immediate influences of the Spirit of Truth.—*J. J. Gurney*, 1820.

Would to God this divine virtue were more implanted and diffused among mankind, the pretenders of Christianity especially; and we should certainly mind piety more than controversy; and exercise love and compassion, instead of censuring and persecuting one another, in any manner.—*WM. PENN*, 1690.

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“Behold, happy is the man whom God correcteth: therefore despise not thou the chastening of the Almighty.”—Job v. 17.

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**T**HIS day seven years we entered London as a residence. The time has not passed over unmarked by anxiety and trouble, and has included some steps of the spiritual journey different from any which had been previously trodden. But *mercy* hath abounded, and out of many trying circumstances, and what may be termed *evil*, good has been brought. \* \* \*

I often think that trouble is more favorable as it regards me than comparative ease, for I never remember to have experienced such refreshing incomes of heavenly strength as when, “because of oppression, affliction, and sorrow,” I have been brought low; and, crying unto the Lord in my distresses, have found him mercifully willing to comfort and sustain, though he hath not seen meet to deliver from trouble at the time, or in the way nature may have craved.

The great public calamity which, in the ordering of infinite wisdom, has befallen this nation and empire, spreads general sadness. The amiable and promising princess Charlotte, whom all ranks agree in lamenting, was last night committed to the silent tomb, and now lies as low as the poorest and most destitute individual. What a lesson for the young, gay, and prosperous; and how must Christians pray that it may be read by those to whom the awful circumstance is most deeply interesting, and who have witnessed the solemn appendages of departed royalty!—*Charlotte Dudley*, 1817.



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“For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one.”—1 John v. 7.

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THE Spirit is with the Father, and with the Son, is present everywhere, filleth all places, and is for ever and ever. He trieth all things, and revealeth the things of the Father and the Son unto all that believe in the Son. He makes manifest, and searcheth into the deep things of God, and witnesseth the salvation of the just, and the condemnation of the unjust. He is not absent from any place. The Father and the Son work all things through him, and bring all things in heaven and earth to pass by him. He works in the hearts of the children of men, and in every one witnesseth of the Father and of the Son, to the justness, greatness, righteousness, and power of the Eternal Creator, that made all things by the Son through his Eternal Spirit, which is one with the Father and with the Son, and is the worker of their will and mind in all things. He worketh in the wicked to reprove them, and to witness against them that God is angry with them. He worketh in the righteous, and witnesseth the love, and mercy, and peace of the Father unto them.—*Edward Burrough*, London, 1657.

A minister of the gospel ought to be one of Christ's making, if he would pass for one of Christ's ministers. And if he be one of his making, he knows and does as well as believes.—WM. PENN.

True religion is a refuge inaccessible to either the violence or fraud of men.  
—GEORGE DILLWYN.

"Why art thou cast down, O my soul; and why art thou disquieted in me? hope thou in God; for I shall yet praise him for the help of his countenance."  
—Psalm xlii. 5.

"Then He arose and rebuked the winds and the sea, and there was a great calm."—Matt. viii. 26.

THEFORE be not discouraged, O thou tossed as with tempest, nor dismayed in thyself; because thou seest such mighty hosts of enemies rising up against thee, and besetting thee on every side; for none was so beset, and tried, and tempted as the true Seed was, who was a man of sorrows, and acquainted with grief. But be thou still in thy mind, and let the billows pass over, and wave upon wave; and fret not thyself because of them, neither be cast down, as if it never should be otherwise with thee: sorrow comes at night, but joy in the morning; and the days of thy mourning shall be over, and the accuser will God cast out for ever. For therefore was I afflicted, and not comforted, and tempted, and tried for this end, that I might know how to speak a word in due season, unto those who are tempted and afflicted as I once was, as it was said unto me in that day, when sorrow lay heavy upon me. Therefore be not disconsolated, neither give heed unto the reasonings and disputings of thy own heart, nor the fears that are therefrom; but be strong in the faith, believing in the light which lets thee see them, and his grace thou will know to be sufficient for thee, and his strength to be made perfect in weakness. And so thou will glory in thy infirmities and his power to rest upon thee.—*John Crook*, 1660.

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"Blessed are the pure in heart; for they shall see God.—Matt. v. 8.

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**B**Y which we may understand, that we are to take care of our hearts, and to keep a strict watch over them; and not admit unclean or unchaste thoughts, or sinful desires, to have an entrance therein. And if at unawares, they should at any time enter, we must not entertain or love them, but turn them out; for we, in this, should be like our heavenly Father, of purer eyes than to behold iniquity with any allowance or approbation: otherwise it will hinder us from seeing God, and from the sweet enjoyment of his most precious presence, and from beholding the only begotten of the Father, and the fullness of his grace and truth, which we cannot see if our hearts are impure. We have an instance in the scribes and pharisees, who, though they were outwardly righteous and clean, yet within were very impure, so that they could not see God, though he was in Christ reconciling the world to himself: notwithstanding their nice discerning eyes, yet they could not see him, for the impurity of their hearts; which was so great that they murdered the just One, their hearts being full of deceit and hypocrisy. "Make clean the inside, and the outside will be clean also," says Christ: from whence it appears that a true Christian must be clean both within and without. The beginning of the work of purity and sanctity must be within; and being innocent and pure in heart, we shall then see the glory of the Father, the lovely beauty of the Son, and the power of the Holy Ghost.—*Thomas Chalkly.*

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"God is the Lord, which hath showed us light: bind the sacrifices with cords, even unto the horns of the altar."—Psalm cxviii, 27.

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THE time seems come when I must claim the notice of my friends, and I can truly say that it is under an awful sense of the greatness as well as the goodness of God, that I venture to acknowledge that my mind has often been led to admire and adore his power; and whilst it has been matter of humbling consideration that He should deign to employ so mean an instrument in any part of his work or service, my spirit has been enabled and made willing to bow in entire submission to his Holy, righteous will, and to dedicate myself,—all that I am, and all that I possess,—in simple obedience to his requirings. For many years I have seen that if I continued alive in the truth, yielding faithfully, in the integrity of my heart, to the leadings of my great Lord and Master, I should be called to more extensive labors, to promote his great cause in the earth, and to travel in distant and remote lands. And now of later time the call has appeared louder, and in endeavoring to dwell near to Him, who, I reverently believe, has thus called me into his service, there has seemed no other way but to stand resigned, giving up all, and faithfully following the Divine requirings. It has appeared that if I would not forfeit that sense of acceptance with my Maker, which I value beyond every earthly joy, I must cross the waves and billows of the great ocean, and visit the churches on the continent of North America.—*Hannah C. Backhouse*, 1830.

Piety is the best panoply.

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"But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil."—Hebrews v. 14.

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I AM very sensible this is the respite that often the first gracious and humbling visitation of the Holy Being affords to his favored children, to give them a full opportunity to view their own defilements and irregular passions, and the purity, truth, and harmony of religion, with all its attractive qualities and perfections, and that the soul may be filled with an abhorrence of the one, and the pleasing prospect and delight of the other. Thus as babes are we attended, taken by the hand, and gently led along; but after all, it is expected that we grow in strength, and in the more manly exercises of the soul than our infant state will admit of, and may, perhaps, be tried again and again with those very temptations which have formerly presented; and who knows but they a little harden upon our hands, as we become more capable to determine our actions in favor of the Christian religion, and a truly sober and virtuous life. Enemies without may assail, and barrenness and poverty of soul within. — *William Longmire*, Kendal, 1736.

Now, dear Friends, all keep in the unity of God's Holy Spirit, which is in the bond of peace, And in the same Spirit of God be all of one mind, and one judgment. And in the same spirit feel the love of God shed in your hearts, which bears and endures all things; which love nothing below is able to separate you from. And in this love of God, the body of Christ, (which he is the head of) is edified.—*London Epistle*, 1728.

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"He that saith he abideth in him ought himself also so to walk, even as he walked."—John i'. 6.

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WHEREAS you have received the truth, every one with all carefulness may walk in it; and as I have often exhorted, so I would put you in mind again, that you meet often together, and when met, labor to be rightly exercised in mind towards God in your particular gifts, and that none give way to an indifferent mind or a conceited spirit, which blinds the eye of the pure mind, but every one keep to the power of the Holy Spirit, so in that you will be enabled to withstand that spirit that leads to sleep and unconcernedness, which some have been too much inclined unto, to the great dishonor of God, their own great hurt, and to the trouble and grief of honest Friends; for where truth is not lived in, in the inward parts, that spirit takes place, and so brings forth such fruits. Also be tender to every green thing that appears, and labor that such things be weeded out of your assembly as cumber and hurt; for this I do see, that neither a man nor a meeting shall ever be right before God, till evil be purged out the heart. Let the notion of religion be what it will, those that walk in the truth do and will receive the goodness of God when met together; it is such that take delight to come together on God's account, and cannot cry, "My business, my business;" neither will they be hindered by it, for they know the great business is to increase their strength in the truth.—*Wm. Ellis, Cork, Ireland, 1694.*



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“ And they believed the Scriptures, and the word which Jesus had said.”—  
John ii. 22.

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ONE of the very interesting considerations which are presented to an inquirer in perusing the volume of Scripture, consists in the *variations* in its morality. There are three distinctly defined periods in which the moral government and laws of the Deity assume, in some respects, a different character. In the first, without any system of external instruction, He communicated His will to some of our race, either immediate or through a superhuman messenger. In the second, He promulgated through Moses a distinct and extended code of laws, addressed peculiarly to a select people. In the third, Jesus Christ and His commissioned ministers delivered precepts, of which the general character was that of greater purity or perfection, and of which the obligation was universal upon mankind.

That the records of all these dispensations containing declarations of the will of God, is certain; that their moral requisitions are not always coincident, is also certain; and thence the conclusion becomes inevitable, that *to us* one is of primary authority; that when all do not coincide, one is paramount to the other. That a coincidence does not always exist, may easily be shown. It is manifest, not only by comparison of precepts and of the general tenor of the respective records, but from the express declarations of Christianity itself. \* \* \*

—*Jonathan Dymond*, London, 1842.

"He hath hedged me about, that I cannot get out: he hath made my chain heavy."—Lam. iii. 7.

**D**O not think that thou art either forgotten of God or of thy friends, for thou art near to my life; Oh! that we may so steer through this vale of tears, that when time here shall be over, we may meet in that mansion of glory that is prepared for the righteous; for many are their exercises and baptisms; they are at times even like the lone sparrow on the housetop, or the quail in the stubble-field. Here they are pursued by the enemy of souls, so I have been ready to say: How can I go any further? and have said with David: My way is enclosed with hewn stones, that I cannot get out. O let us trust in him who multiplied the widow's oil and the little meal in the barrel. This hath done me good, when I have rightly considered it; for it was a time of favor when the prophet came to her, and bade her first make *him* a cake, and then one for herself, she thought of eating it and dying. I would not have thee discouraged, though it may be a slow time with thee; and that little will keep alive, until the pure rain be distilled again. So in that pure love that I feel to flow to thee I bid thee farewell.—*Alice Routh*, Hawes, England, 1658.

Lord! we know that Thou art near us,  
Though Thou seem'st to hide Thy face;  
and are sure that Thou dost hear us,  
Though no answer we embrace.

Not one blessing shall miscarry;  
Not one blessing come to late;  
Though the vision long may tarry,  
Give us patience, Lord, to wait.

"*A Little While.*"

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“Ye shall not therefore oppress one another; but thou shalt fear thy God: for I am the Lord your God.”—Lev. xxv. 17.

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TO James Sharke, archbishop of St. Andrews, (so called):—My being personally unknown to thee, hath hindered me to give way to that pressure of mind, whereby I have felt myself oftentimes moved to write to thee; but since there is an Address intended to be presented to the Council, at the first sitting, in behalf of me and my friends, I could no longer forbear upon this occasion to signify unto thee what hath been upon my mind for some time towards thee. The address itself will inform thee how we have been upwards of a year imprisoned, and the goods of many poor people miserably spoiled, of which thou art said to be the chief and principal author; and that the attempting to persecute us, as well as the prosecution of it, doth proceed from thy influence, as being done either at thy express desire, or by some others, in hopes thereby to gratify thee.

How far thou art truly guilty thereof, thine own conscience can best tell. Surely such practices (if thou hast, either directly or indirectly, had a hand in them) will neither commend thee to God nor good men. I presume thou lookest upon it as thy chief honors, to be reputed a Christian bishop, deriving thy authority from Christ and his Apostles, but they never gave warrant for any such doings, being preachers and practicers of patience and suffering, but never of persecuting, or causing to rob any of their goods or liberties, for their conscience sake.—*Robert Barclay.*

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"But watch thou in all things."—2 Tim. iv. 5.

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**C**OULD ye not watch with me one hour? When assembled for the worship of God, or retired to meditate and wait upon him, does not this language of gentle reproof sometimes assail our minds? We find how difficult it is to keep them fixed on their proper object, and prevent them from straggling to various other things, and in this state find some comfort from the consideration of the gracious apology that our blessed Saviour mercifully made for his disciples. "The spirit indeed is willing, but the flesh is weak." Perhaps there is scarcely anything more difficult than to maintain this watch.

We could comply with forms of worship; we could read or pray, or adopt anything that called for activity of body or mind, better than keep a silent watch. Our faculties are disposed to slumber, and though our Saviour may be withdrawn from us, but as at the distance of a stone's cast, drowsiness overpowers us. But though we are sensible of, and regret the weakness of our nature, yet it should not tempt us to give up the struggle. We sometimes toil long and catch nothing, and we may sometimes wait long without being favored to feel the presence of the Master; but we may rest assured it will not be in vain. He knows how frail we are; he remembers that we are but dust; His eyes are continually over us; he marks all our endeavors, and whilst we strive to do our best, will mercifully assist and strengthen us not only to watch against every intruder, but also to run the race that is set before us.—*Margaret Woods*, 1818.

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“And when he hideth himself, who then can behold him.”—Job xxxiv. 29.

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THE listlessness, amounting almost to lukewarmness, is felt, I believe, at times by every professor of faith in Christ, however sincerely desirous to be his disciple; but may we not hope we shall in the Lord's time experience deliverance from it, and does not the sorrow it occasions excite our prayers at the same time that it proves we are not left in a state of torpid insensibility? How often have we desired to suffer pain rather than to become insensible? “While there is life there is hope;” and however sincerely or justly we may disclaim the least shadow of merit, are we not conscious that ours is not the hope of the hypocrite, and may we not confide in His promise who has said, “I will never leave thee nor forsake thee?” I was glad to find it was thy practice to begin the day with religious retirement, and reading a portion of the Holy Scriptures. The regular and frequent recurrence of any practice is too liable to reduce it to form; but thoughtless at some times, at others we experience a revival, and to consider the promises and exhortations which we read in the Scriptures, the New Testament especially, as addressed to us immediately and individually, will increase their interest by authorizing us to appreciate the abundant fund of consolation and encouragement contained in the gospels and epistles.—*Richard Reynolds* 1810.

Goodness, not greatness, does the mind improve.

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"And thou shalt remember all the way which the Lord thy God led thee in the wilderness to humble thee, and prove thee."—Deuteronomy viii. 2.

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FOR in this wilderness-state we have no food, no water, viz., no right refreshment, but what our Leader provides and administers to us. In this state we can neither pray nor do any religious act without the direction of our Leader; so that we find the case is much altered with us to what it was in time past, for then we could pray, sing, preach and perform other religious duties in our own time, feeding and satisfying ourselves therewith; but now we are brought into the wilderness, where there is neither plowing nor sowing. We cannot now help ourselves by our own contrivance, and working in our own wills, but there we must live a life of faith, wholly depending on Him that will (if we faint not) bring us through to the heavenly Canaan. Thus we shall come in the Lord's time to experience the substance of those types and figures, under the legal dispensation, to be substantially fulfilled in our own minds by the operation of the spirit of our Lord Jesus Christ, the substance and foundation of all true religion and ministry, that is really profitable to the hearers.—*Samuel Bownas.*

Let us choose, therefore, to commune where there is the warmest sense of religion; where devotion exceeds formality, and practice most corresponds with profession; and where is as much charity as zeal.—WM. PENN.



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"But know that the Lord hath set apart him that is godly for himself. The Lord will hear when I call unto him."—Psalm iv. 3.

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MY own will and desires were now very much broken, and my heart was, with much earnestness, turned to the Lord, to whom I alone looked for help in the dangers before me. I had a prospect of the English along the coast, for upwards of nine hundred miles, where I traveled; and their favorable situation and difficulties, attending the natives as well as the negroes in many places, were open before me. A weighty and heavenly care came over my mind, and *love filled my heart toward all mankind*, in which I felt a strong engagement that we might be obedient to the Lord, while, in tender mercy, he is yet calling to us; and that we might so attend to pure universal righteousness, as to give no just cause of offense to the Gentiles, who do not profess Christianity whether they be the blacks from Africa, or the native inhabitants of this continent. Here I was led into a close and laborious inquiry, whether I, as an individual, kept clear from all things which tended to stir up, or were connected with wars, either in this land or Africa; my heart was deeply concerned, that in future I might in all things keep steadily to the pure truth, and live and walk in the plainness and simplicity of a follower of Christ. In this lonely journey, I did greatly bewail the spreading of a wrong spirit.—*John Woolman.*

Good offices are the cement of society.

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"Day unto day uttereth speech, and night unto night sheweth knowledge."  
—Psalm xix. 2.

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**O** WHAT shall I say, or what words shall I make use of, to declare fully the Lord's goodness and compassion to this poor frame of mine! *Day by Day*, yes, all the day long, is his hand renewedly and refreshingly turned upon me, for my present and everlasting welfare. Even when the power of the wicked one came over my poor soul, when all desires and endeavors after good—after "those things that make for peace," were to appearance utterly extinguished, even in that dismal hour, which was still more darkened by the insensibility which benumbed me, the gloriously great and gracious Giver of all good was pleased to pity me, and to revive the latent spark within me, making it grow gradually brighter. Surely, He is working a good work within me; his hand, his holy hand is upon me; and if not through my own default, he will by no means draw back or desist, until he has made me all that he would have me to be. What a multitude of obstructions as well as snares and difficulties encompass me: how shall I put one foot forward in the right way, except the Lord himself condescend continually to "direct my steps." O! then, what a constant need there is of acknowledging Him in *all* my ways; that so this promise of safe and sure direction may happily be fulfilled in my experience;—"The Lord, he it is that doth go before thee; he will be with thee; he will not fail thee, neither forsake thee."—*John Barclay*, 1816.

“And said unto him, run, speak to this young man, saying, Jerusalem shall be inhabited as towns without walls for the multitude of men and cattle therein. For I, saith the Lord, will be unto her a wall of fire round about, and will be the glory in the midst of her.”—Zechariah ii. 4, 5.

AS a fellow Christian traveler towards the celestial city, I earnestly intreat thee, in the love of the gospel, never to consider thyself on a level, or at liberty to act in full scope, with the man of business, who thinks himself created to pursue the things of time, without being responsible to his Creator for endeavoring to reach a situation in life which would enable him to prepare for eternity. Thou wilt not be long at a loss what to do, if thou dost not overlook the secret motive in thy own breast.

\* \* \* \* \* And if thou attendest to that directing Hand which has hitherto preserved thee as a monument of thy Heavenly Father's mercy, thy victory is already sure, though thou mayst not know it. It is not for the best, consequently not permitted, that we should always see our way. Were this the case there would be no exercise of faith. The servant of the prophet was blind as to the power which preserved them, when he saw a host of the enemy encamped against them: he cried out, “Alas, my master, how shall we do!” But his master answered, “Fear not; for they that be with us are more than they that be with them;” and the prophet prayed that the young man might be made to see. And when his eyes were opened, what did he see? Why, he saw the mountain full of horses and chariots of fire round about them.  
—*John Yeardley*, aged 34.

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“Ye are the salt of the earth : but if the salt have lost his savor, wherewith shall it be salted ? it is thenceforth good for nothing, but to cast out, and to be trodden under foot of men.”—Matt. v. 13.

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HERE Christ showeth that his followers must season the earth, by living a savory life, and by walking according to his doctrine, which is wonderfully set forth in this excellent sermon. If we live up to those holy rules, we shall be serviceable in our generation, and our lives will teach the people as well as our words, and better too, by how much example is better than precept. And indeed Christians ought to be careful in both ; in life to live holy, and in words to be sparing, observing to “let their words be few and savory, and seasoned with grace, that they may minister grace to the hearers.” Thus should we season the world, and salt it with the salt of the covenant ; but if we lose this savor of grace, and take a liberty which Christ and his truth do not allow of, speaking things at random, which are not convenient or edifying, but altogether unsavory ; then, according to our Master who is in heaven, we are good for nothing but to be cast out, *i. e.*, out of the church, to be trampled upon by men, as in truth we deserve ; not that our bodies are to be killed or destroyed ; for the door of the church is always open to receive true penitents. But for this end and good purpose we are chastened of the Lord, that the soul may be saved in the day of the Lord. And those who know godly sorrow for their sins, and turn from the evil of their ways by amendment of life, those Christ forgives.—*Thomas Chalkly.*

“The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.”—Eecl. xii. 11.

THEN, deeply did I lament that any of my precious time had been spent in perusing publications of an unprofitable tendency, such as plays and romances ; and I was made sensible that nothing I had ever been in the practice of, had so much alienated my mind from the love and fear of God, or led me so far from the simplicity of the pure truth, as books of this kind. How often did I wish I could warn the whole world of their pernicious effects, and especially the young people in our own society. Penning this remark brings to my remembrance how, in an instant, I was entirely weaned from ever desiring again to look into a book of this description. It was by a few words expressed by a beloved friend, when I was about reading to her one night after we got up stairs, and were retiring to bed. She queried with me, and I believe under divine influence, “Dear Mary, is such a subject likely to profit us upon our pillows?” The question so forcibly struck my mind, that I very willingly laid down the volume, and to the best of my remembrance, I never more read a page in that, or anything of the like kind. I have often thought those few words were indeed “like apples of gold in pictures of silver,” Prov. xxv. 11.—*Mary Alexander*, 1788.

Still drive the baneful visitants away,  
Still bid rebellious sin withhold the sway,  
Till my whole heart to its Redeemer given,  
Thoughts of the world shall yield to hopes in heaven.

—A. OPIE.

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“For other foundation can no man lay than that is laid, which is Jesus Christ.”—1 Cor. iii. 11.

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THAT there are some expressions to be found in the writings of our early Friends, the ambiguity of which has furnished an opportunity to prejudiced persons greatly to misrepresent their meaning, will not be denied by any one who is conversant with their works. It is equally true, that there have seldom been wanting either envious opposers or pretended admirers, who have been prompt to take every advantage which inaccuracy or inadvertance of expression has thus furnished. And too often the ignorance of our own members on these subjects has not only disqualified them for vindicating the Christian faith of their forefathers, but rendered them the dupes of such designing and artful men. Hence it has happened, that, through the prejudice and ill-will of some, and from the want of better information in others, the genuine doctrines of true Quakerism have been perverted, and the Society most unjustly misrepresented as rejecting the fundamental doctrines of the gospel of our Lord and Saviour Jesus Christ.

Of this illiberal and ungenerous treatment, both the ancient and modern Friends have much cause to complain. It has been again and again practised towards them, from the infancy of the Society to the present period.—*Thomas Evans*, 1828.

Believe nothing against another, but upon good authority.



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“And that they use this world, as not abusing it: for the fashion of this world passeth away.”—1 Cor. vii. 31.

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ALAS for the trials and temptations of this busy, changing, proud, perishing world! and alas for those obliged to pass through its furnace!—called to use, yet commanded not to abuse it; to be “not slothful in business,” “yet fervent in spirit;” to be a citizen in its high places, yet maintain the failings of a pilgrim and a stranger; to mingle in the pageant, without being conformed to its fashions, or governed by its motives, or anxious for its honors. Alas for such a one, were there no Divine Spirit to strengthen him with might in his inner man; no compassionate Father to relieve his doubts, and fears, and sinkings of heart. \* \* \*

If I knew a friend so circumstanced, so peculiarly exposed to the snares and strife of the world’s influence; and if I felt for that friend the truest regard, joined to the most anxious interests; and if I knew, too, that circumstances shielded me from much to which he was exposed, how sacred a duty would it seem, to bring before him glimpses of those truths which counteracting causes so tended to shut out, to venture to press home the absolute, the paramount importance of seeking first the Kingdom of God, his righteousness, his rewards, his pleasures, and his service. Oh! how sacred a duty would it appear, to think of that individual in the retired hours of meditation, to garrison him with desires for his heavenly interests, prayers for his spiritual welfare.—*Maria I. Jewsbury.*

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“Train up a child in the way he should go: and when he is old, he will not depart from it.”—Prov. xcii. 6.

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CHILDREN should be deeply impressed with the belief, that the first and great object of their education is to follow Christ, and, indeed, to be true Christians; and those things on which we, the Society of Friends, differ from the world in general, should not, I think, be impressed on them, by only saying, as is often done, “*because Friends do it*,” but singly and simply as things that the Christian life appears to us to require, and that therefore they must be done.

They should also early be taught that all have not seen exactly the same; but that there are many, equally belonging to the Church of Christ, who may in other respects be as much stricter than ourselves, as we are than they in *these* matters. But this does not at all lessen the necessity of *our* employing a simple mode of expressing ourselves, who are permitted to see the consistency and propriety of it. There is no set of people I feel so much about, as servants; I do not think they have generally justice done them; they are too much considered as another race of beings, and we are apt to forget that the holy injunction holds good with them, “Do as thou wouldest be done unto;” and I believe that, in striving to do so, we shall not take them out of their station in life; but endeavor to render them contented and happy in it.

—*Elisabeth Gurney Fry*, aged 29.

Let nothing be lost, said our Saviour; but that is lost which is misused.

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"He shall cover thee with his feathers, and under his wings shalt thou trust : his truth shall be thy shield and buckler."—Psalm xci. 4.

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I AM not aware that the general state of things in our religious society has any especial effect on my mind. I have always been of the opinion that we have nothing to do with the public but by commission, and, when that commission is over, we may leave others, and should leave others, to their own Judge and Master. Still, I sometimes think that before commission there is a preparation for it, and if all were smother with us than it now assuredly is, there might be a more general and individual feeling of rejoicing; but I think we must be careful not to give the character of prophetic sorrow to every casual feeling of mental depression that we cannot well account for. \* \* \*

If faithfulness be but the girdle of her loins, truth will be seen to be her buckler; but if pride—spiritual pride—creeps in for ourselves or our profession, no strength is given to wear that buckler, which can alone be worn in humility. It is a day when deep heart-searchings ought to be ours, without giving way to unprofitable discouragements, either for ourselves, our friends, or the church.

\* \* \* All we have to do, or can do, at this time or at any time, is to seek to mind our own business, which I believe is in great mercy yet made known to the simple-minded, and in doing which they are often permitted to know sweet unity of spirit with those who are in the one faith, dwell in the one Lord, and submit to be baptised by the one baptism.—*Hannah C. Backhouse*; 1838.

“And thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand and when ye turn to the left.”—Isa. xxx. 21.

NOW, my dearly beloved ones, abide and walk under this all-effective government of a righteous Saviour. Let every desire that would lead to transgression be checked; every rebel thought subdued; undue conformity to the world and its vanity surrendered; and be ye *all* that the Lord would have you to be. Imitate the example of Moses, and make all things according to the pattern showed to you in the mount, even to the least pin in the tabernacle. This the true secret of Christian perfection; a standard hard to reach, but always to be followed. \* \* \* I think it is under no sectarian feelings that I find myself penning that word *Quakerism*. I mean simply sincere, *living Quakerism*. I have reference chiefly to the well-known views always entertained by our Society, respecting the supreme, immediate, and perceptible government of Jesus Christ over the Church, by the influence of the Holy Spirit. \* \* \* The distinct whisper of some private counsellor is perceptible to the ear; but not more so than the still small voice of the Spirit of Christ.—*J. J. Gurney*.

Oh! for a finely tuned ear,  
The Shepherd's voice to hear and know,  
Both when it speaks distinct and clear,  
And when it whispers soft and low.

—JANE CREWDSON.

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"Now therefore ye are no more s'rangers and foreigners, but fellow-citizens with the saints, and of the household of God."—Eph. ii. 19.

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GR<sup>EAT</sup> is the privilege to be subjects of a well-ordered earthly kingdom, to partake of its benefits, and to enjoy its peace; but incomparably greater is the privilege to any, in whatever outward position, humbly to believe that they are, through divine grace, subjects of Christ's spiritual kingdom, desiring above all other things to act in obedience to his laws, and to share his protection and favor. The world, even professors of religion, may frown upon such and despise them; it may deny them the title of Christians, and render their endeavors to yield allegiance to Christ a cause of persecution and temporal distress; but if he speak pardon and peace to their souls, if they are permitted to feel the sustaining power of the love of God, bearing witness with their spirits that they are his subjects, they will be able to rejoice in the conviction, that, all unworthy as they are, Christ is truly their Peace-maker and King, and that of his kingdom and peace there shall be no end.

Even if his heart is not right in the sight of God, man may possibly be an irreproachable subject of human government; but if he is a faithful subject of Christ, he will not fail to be a good citizen, an exemplary member of the secular community. Civil government regards him in his social external relations. If civil government attempt to consider, to influence, and to regulate the latter, it takes upon itself a charge for which it was not intended, and to which it is unequal.—*John Allen*, England, 1853.

“My son, attend unto my wisdom, and bow thine ear to my understanding; That thou mayest regard discretion, and that thy lips may keep knowledge.”—Prov. v. 1, 2.

RETIREMENT of mind is such an excellent situation, that I can but recommend it to the youth. May they often retire alone, and rather choose it to be so, than in such company as may have a tendency to hurt. Young people who are inexperienced are often drawn into things highly improper, if not offensive, in the sight of heaven, for want of keeping on their guard in this very spot; whereas if they did but love silence, and to hearken to the monitions of Divine grace in their own hearts, they would grow up in good liking, yea, in favor with God and man. \* \* \*

I have felt a secret hope that there is a reviving, and that the Most High will yet show himself strong in behalf of the sorrowful few who have indeed hung their harps as upon the willows. There is a precious visitation of divine love extended to the youth, and many of them are under the humbling, forming hand, who, if they abide patiently under the holy fan and fire, will be made in the Lord's time useful and honorable in their generation, for the rebuilding of the walls of Zion, that are in many places so sadly broken down, and repairing the breaches that are so conspicuous.

Oh! what an unspeakable privilege *they* enjoy whose foundation is on that Rock against which “the gates of hell cannot prevail.”—*Rebecca Jones*, 1785.



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"So are the paths of all that forget God; and the hypocrite's hope shall perish."—Job viii. 13.

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COME! try your faith—all you professors of godliness, of God, and of Christ, who say God is your Father, and Christ your Redeemer, and that you believe in God, and are saved through faith in Christ. Come! search the ground and bottom of your faith, upon what it is built; for the faith and hope of the hypocrite perish, which stand in words, and on an unsteadfast foundation.

You say you are saved by the blood of Christ, and by His stripes you are healed, and so would make Him the ground of your faith. But from what are you saved? and of what are you healed? Search within, and see. Christ came to save and redeem sinners from their sins and to heal them of its wound, to bruise the serpent's head, to bind the strong man and cast him out of his house; and to open the prison-doors, to set at liberty the imprisoned, and to lead captivity captive; to cast anti-christ out of the temple of God, who sits there as God, and says he is God. And Christ came to rend that veil of darkness, to open the eyes of the blind, and to unstop the deaf ears, and to make blind those that can see, and to make deaf those that can hear; to give strength to the weak, and to make weak those that are strong; to feed the hungry, and to famish that which is fed; to make a separation betwixt the precious and the vile, betwixt the wheat and the tares, the sheep and the goats; and to purchase to man that which man has lost.—*James Parnell.*

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“Therefore remove sorrow from thy flesh, for childhood and youth are vanity.”  
—Eccl. xi. 10.

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BUT though thus inheriting the privileges of rural retirement, and the simplicity of pastoral life, educated, too, in the principles of an excellent Christian profession, yet that interesting and dangerous portion of my life, between leaving school and manhood, was strongly characterized by the sins and follies to which youth and inexperience are so peculiarly liable; whilst its succeeding stages, even the most happy and favored of them, have, in my own view at least, been remarkable for their weakness, unworthiness, and vicissitude, so much so, that throughout the whole of my probationary course there have been certain critical and eventful periods, wherein my sufferings of body and mind have been such as to leave me but just in possession of life and sense. Yet on this solemn retrospect, I find nothing to complain of but fallen self, acted upon by a delusive world, and an unwearied spiritual adversary. I would not therefore “charge God foolishly,” seeing that in all, and through all, His kindness and forbearance towards me have been extended in a manner equally unmerited and incomprehensible to my own understanding; and like many other parts of His government, both in nature and grace, they appeared to admit of no other possible solution than is to be found in the scriptural declaration—the ways of the Lord, are higher than our ways, and His thoughts than our thoughts.—*Jonathan Hutchinson*, 1809.

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"Doth not wisdom cry? and understanding put forth her voice? Unto you; O men, I call; and my voice is to the sons of men."—Prov. viii. 1, 4.

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**A**S many words of our own prevent our hearing distinctly the outward voice of others, so do the cogitations of the mind prevent our distinguishing those spiritual motions, and hearing that still small voice by which our individual religious duties are discovered to us: therefore the necessity of silence in both cases. As it is perfectly consistent with every divine attribute, that there should be, so I verily believe there is, one immediate spiritual intercourse between the soul of man and its Creator, by which communication his soul is introduced into unity with its Divine source, and into sympathy with its fellow-creatures—is informed, chastised, or comforted, suffers or reigns, according as its state and the state of others may require.

It seems as if there was at times an exercise on behalf of others produced in the mind, which, like the wind that bloweth when and where it listeth, cometh on and goeth off we scarcely know how, and yet the sound of it is heard with sufficient clearness to warrant our moving under its influence in religious endeavors to promote the glory of our Creator, and the spiritual good of mankind.—*Jonathan Hutchinson*, 1808.

"Wisdom hath builded her house, she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city, Whoso is simple, let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled."—Prov. ix. 1-5.

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"The effectual fervent prayer of the righteous man availeth much."—James v. 16.

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**O** THOU Lord God Almighty ! in the conclusion of our solemn assemblies we reverently crave ability to return unto Thee our humble thanksgiving for Thine abundant mercy, and above all for the blessed and glorious hope of everlasting life, through our Lord and Saviour Jesus Christ. And in deep self-abasement we beseech Thee to forgive all our iniquities, and to blot them out for ever in the atoning blood of the Lamb ; and that our names may be found written in the Lamb's book of life, even when the book shall be opened, and when all the children of men shall be judged according to their works. And now, glorious Lord, we beseech Thee to pour forth of Thine own holy and eternal Spirit upon this assembly, that all may be brought very near to Thee, our Father and our God, and very near one unto another, in the unity of thy Spirit, and in the love of the everlasting gospel ; and grant, we humbly pray Thee, that Thine own pure eternal truth, in its simplicity and its power, may rise into full dominion, and that in the humiliation of every heart we may confess that unto Thee, O God our Father, the Creator of heaven and earth, and unto Thy well beloved Son, and unto the Holy Spirit, the Teacher and Sanctifier of thy children, one true, living, incomprehensible God over all, belong and must be ascribed, all honor, power, dominion and praise. O, the glorious oneness of Thee, thou eternal Jehovah ! blessed and glorified be Thine ever excellent name.—*J. J. Gurney, 1838.*

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“And he cried unto the Lord, and the Lord showed him a tree, which when he had cast into the waters, the waters were made sweet: there he made for them a statute and an ordinance, and there he proved them.”—Exod. xv. 25.

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IT pleased Him to lead me as into the wilderness, and to give me a sight of my former disobedience and folly. O! the bitterness and distress that covered me when I was alone or in meetings. I experienced but few pleasant draughts of his love, my meat was gall and wormwood, and my drink of the bitter waters of Marah.\* \* \* Oh! these were times of baptism never to be forgotten in mutability.\* \* \* In this state I was through adorable mercy released, and was comforted with a sight and feeling of inexpressible happiness and joy. O, the sweetness I then felt, in being favored with such an evidence of the goodness and mercy of God; it far surpassed everything I had ever experienced, and was such that I hope to bear it in remembrance as long as I have my being here. Blessed for ever be the name of the Lord, though he sees meet for our refinement to try us even to an hair's breadth, yet in our utmost extremity, his all-powerful arm is made bare for our deliverance, if we dwell alone and keep our spiritual ear attentive to Him, who is the unchangeable High Priest of his people: and with whom are all the treasures of wisdom and knowledge, who knows the states of all his children, and when and where he leads them, graciously affords ability to follow, to the praise of his ever adorable name.—*Wm. Saver*, 1781.

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"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness."—Isa. xli. 10.

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I KNOW it is humiliating to be the object of scorn and censure, but the disciple is not to be above his Master, nor the servant above his Lord. I believe it is right that this thing should befall thee, that thou might become more vile and base in thy own sight! With all thy low times and thy complaining language, and the peculiarities of thy trials and provings, thou art a favored man, and if it be not thy own fault, I believe thou wilt be more and more so. Watch and be sober. Do not be carried away out of thy own sphere, by the vortex of another. Do not allow thyself liberty according to the liberty of another. Keep to thy own exercise, wear thy own concern till the right time for casting it off. If thou hast a little burden of a word to drop in the simplicity, look not at the bulk of it, but at its weight; drop it where thou think it best so to do, and there bind any reflections of thy own about it. If thou hast done well, thou wilt be accepted and feel the acceptance; if otherwise, the rod and reproof in thy own bosom will give wisdom against another time, and thou wilt be as a child left to himself, which bringeth his mother (the church) to shame. \* \* \* There has been too much of a crying out, help, help, among the laborers, one to another, instead of waiting in a sense of their own helplessness for the help of the Lord Almighty.—*Richard Shackleton*, 1781.

Patience is a virtue everywhere.



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"For we have not an high-priest which cannot be touched with the feeling of our infirmities."—Hebrews iv. 15.

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HOW infinite is the condescension of that precious Saviour, who helpeth our infirmities, and is touched with a feeling of them; aiding the mind with a degree of holy confidence, and after all its apparent exclusions, from the participation of divine good, once more to look towards His holy habitation. And as it is through sufferings that our natures are refined and sanctified, they must not be of our own choosing, because the suffering might then, in a great measure, cease, and that necessary heat which attends the furnace of affliction, and which purifies the mineral, get quenched, for so depraved are our ideas of things that I have thought, and in some measure felt, that even in our baptisms of spirit we would wish to have a choice, so active is self that it cannot be satisfied without a sphere to move in. \* \* \* He who placeth the members of His church, and appoints them their lots, does not leave their support to flow through corrupt sources, but maketh their steps, and, perhaps quite hiddenly, confirms the feeble knees, and leadeth them in a way they know not. My mind is frequently too much depressed, and sometimes tossed with tempests, to admit a consolatory sentiment, much less to offer my friend the language of encouragement; nevertheless I cannot help expressing my firm belief, that all thy troubles will work together for good; and the deeper they are, the greater will be the preparation for a glorious reward in the house of the one Father.—*Sarah Grubb*, 1780.

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“Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this.”—Isa. ix. 7.

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WHEN the Christian dispensation was about to be introduced into the world, its near approach was proclaimed by John the Baptist, the immediate forerunner of Christ, in these words, “The kingdom of heaven,” or, “The kingdom of God, is at hand.” \* \* \*

This great event had long been expected by the Jews. Their prophets had predicted it from one generation to another ; its glory and privileges, and pre-eminence had been often pointed out ; but the mode of accomplishment was not clearly defined nor understood. When Christ spoke to his disciples of his approaching sufferings and death, even one of themselves replied, under the expectation of an outward kingdom : “Be it far from thee, Lord ; this shall not be unto thee.” And after his crucifixion, being ignorant of the nature of his intentions, they anxiously inquired of him, “Lord, wilt thou at this time restore the kingdom of Israel ?” As the King of the Jews, he was arraigned before Pilate ; and when this governor demanded of him the truth of the charge, he answered : “My kingdom is not of this world ; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews ; but now is my kingdom not from hence ;” and he added : “Thou sayest truly I am a king ; to this end was I born, and for this cause came I into the world, that I might bear witness to the truth.”—*John Allen* England, 1853.

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"O wretched man that I am! who shall deliver me from the body of this death I thank God through Jesus Christ our Lord."—Romans vii. 24, 25.

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THE first vocal prayer I remember having uttered, was extorted from me by distress, when in a kneeling attitude I was preparing to cut some hay for cattle. The purport of it may serve to show the darkness and doubt of the heart from which it burst, like water from the rock when smitten by Moses; it was brief, being comprehended in these few emphatic words: "If there be a God in heaven, I pray Thee help me." In a review of a remarkable visitation which he had experienced, he thus wrote, some years after its occurrence: "The visitation of Divine love and mercy, which thou wast favored with in thy lonely journey, appears to have been a very precious one indeed, and has reminded me much of that which, as perhaps I have before told thee, about fourteen years ago, as I was riding alone, on a highway, completed, as I am willing to hope, a conversion which had previously been most unstable and wavering, or rather, shall I say, which had rescued me from the jaw of the lion and paw of the bear, and placed my poor soul in a capacity to endeavor to know and to do the will of God. Since that eventful crisis in my spiritual history, I think I have never absolutely turned my back on the way which appeared to be cast up for me, nor wilfully departed from my God.

—*Jonathan Hutchinson.*

An honest man is such without a law.

“At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father; for it seemed good in thy sight.”—Matthew xi. 25, 23.

BABES have been His messengers, and children have been His ministers, who in innocency have received the revelation of His Holy Spirit, by which the deep things of His law and of His glorious gospel of life and salvation have been revealed. And among these babes, who thus came to receive a knowledge of the mysteries of the kingdom of God, by the working of His divine power, was this noble child, James Parnell, who was a vessel of honor indeed, and mighty in the power and spirit of Emmanuel, breaking down and laying desolate many mighty and strong holds and towers of defense, in which the old deceiver had fortified himself and his children.

The diligence with which James Parnell labored, and the eagerness of the people to hear the Truth, are strikingly exemplified in the account of his services, the day after he arrived at Colchester. He went there on a seventh-day, and on the first-day preached the Truth to many thousand people—first in his own lodging, then in the steeple-house after the sermon, and then at a great meeting appointed on purpose, and after the meeting disputed with the town-lecturer, and another priest, in all which “the *wisdom, power and patience* of Christ appeared very gloriously,” to the convincing of many who were witnesses of that day’s work.—*Stephen Crisp’s Testimony to James Parnell.*

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"For the weapons of our warfare are not carnal, but mighty through God to pulling down of strongholds."—2 Cor. x. 4.

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**B**UT how, I pray, did the primitive Christians maintain their ground, yea, grow upon their adversaries (poor, naked men, and not of the greatest quality or capacity,) and finally vanquish cruelty itself, but by faith and patience? Thus they converted executioners, overcame emperors and armies, and, by a successive course of meek and suffering integrity, turned the edge of the sword, quenched the flames of fire with their own blood, not the blood of their enemies, and, finally, this holy constancy translated them from the theater of slaughter to the palaces and diadems of princes. This brings to my remembrance a passage one author has in this book, to this effect: That "there is nothing a greater tarnish and withering to the Protestant cause, than the professors of it betaking themselves, and that early, to earthly powers and weapons to preserve and promote it," which are not the weapons of the apostolical warfare, and inconsistent with the nature, powers and glories of Christ's Kingdom; for the preservation of the Protestant religion stands in a spirit of true reformation, as well in life as doctrine, as plainly decayed, if not lost; and if to be feared for that reason, that God will blow upon all other ways of supporting it, especially such as we thought a fault in our enemies in worldly arts and force.—*R. Barclay.*

Associate with the wise.

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“Then said Jesus unto the twelve, Will ye also go away? Then Simon Peter answered him: Lord, to whom shall we go?”—John vi. 67, 68.

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I OBSERVE, with concern, that the conflicts of— have terminated in a conclusion to leave the Society. Whatever they may think, I do not believe they will do better, though perhaps, to the natural part, an easier way. This conclusion is not, I think, either the result of prejudice or education, but (with such abilities as I possess) of a careful investigation of the subject, with a strong natural propensity towards greater liberty than consistency without profession allows; for the sake of a way less narrow, and perhaps partly aware and ashamed of my own deviations, than which nothing exposes us more to contempt, I have in early life wished I had not been born in the Society.

In the folly and inexperience of my mind, I have said, I could not see the necessity of carrying a badge of Quakerism about me. And yet after all this, I have been induced from conviction to submit to part with things which I once highly valued, and to take up others which I equally despised. And though I am willing to grant that our inconsistencies may have been stumbling-blocks, yet I cannot believe our principles, with all the restraints that they impose, can ever become so in any other view than that wherein Christ crucified was to the Jews a stumbling block, and to the Greeks foolishness.—*Jonathan Hutchinson*, England, 1819.

Excess is always hurtful.



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“ And have no certain dwelling place.”—1 Cor. iv. 11.

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I COUNT it an infinite mercy that the Omnipotent God suffered not the thread of my life to be cut during the many years that I lived in disobedience to His holy will; and though often, by the operation of His grace, inwardly touched and convicted of my errors, and the veil so far rent from off my understanding as to let me see that I stooped on the brink of ruin, yet did I as often suffer the enemy of my soul again to darken my understanding and benumb my spiritual feeling.

He saw meet to divest me of all things here below that were near and dear to me, and left me no inheritance on earth but His own Providence; and like Himself, when in the prepared body, and His immediate followers, He made me to have no certain place of abode, yet did He raise up friends for me where I least expected them; and when I was deprived of the care and help of my natural father and mother, He became a Father to me, and made others willing to act for me as though I had been their own offspring; and no sooner did one friend seem to fail me, but there were others raised up in a fresh quarter, where He would have my lot to be cast. But my stubborn heart would often rebel against Him, and reason with Him thus: “Why am I come into this situation? Why receive I Thy blessings, as at second hand, and must thank my fellow-mortals for all the temporal good I receive?”—*Mary Peisley*, Dublin, Ireland, 1737.

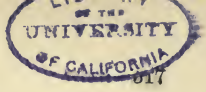
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“The eternal God is thy refuge, and underneath are the everlasting arms.”  
—Deuteronomy xxxiii. 27.

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**T**HUS did I at times count myself the most miserable of all creatures, bereaved of all inward and outward comforts. The sorrow and anxiety of my soul was unspeakable, yea inconceivable by all that had not felt the like. But the Lord tried me if I would walk by faith and not by sight, following me through bushes and brambles, and in an untrodden path, to see if I could embrace religion with all its rigors and discipline, without its soul-supporting consolations, to see if I could love and follow Him for the favors I had received without hopes of future reward: or if I could live on the commemoration of His beauty and excellency when He had drawn as it were a curtain between my soul and Him, so that no ray of light pierced through my benighted soul. \* \* \*

During the time of this my probation, there was made me an offer of a place in a worthy family in the neighborhood where I lived: this led me to seek counsel of the Lord. I was received with all kindness and respect, and wanted nothing this world could afford; but I wanted the consolation of my Beloved and the light of His countenance; all other enjoyments were embittered to me, and wanted the relish they otherwise would have had. And this I found to be a trial to me, to see if I could rest in the creature without the Creator; which I could not do, blessed be the name of my God.—*Mary Peisley*, Ireland, 1827.



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“O death, where is thy sting? O grave, where is thy victory?”—1 Cor. xv. 55.

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I AM in a very poor state of health, and with little probability of my being restored. My disorder is attended with very acute pain; but blessed for ever be the name of my God, patience equivalent thereto has been administered. How it may be with me as to life or death, I cannot say; but this is my greatest consolation, and such a one as is beyond the power of my tongue to express, viz, that I have not spent my health and strength in the gratification of my passions or sensual appetites, but in some degree in the pursuit of that which now stands by me, and will go with me beyond the grave—a good conscience towards God, whose love I feel to flow in my soul in such a manner as to admit of no doubt that He is my friend.

Believe me, brother, when I tell thee, at a time when dissimulation must vanish—at a season when we are best capable of knowing ourselves and judging of all things in the clearest manner—when the mists of the world are removed from before our eyes, and eternity presented to our view—at such a time as this I may tell thee, *I am not afraid to die*; nor is the sound of mortality and eternity frightful in my ears. No, I cannot look on death as a king of terrors, but as a welcome messenger, who comes with a happy release from all my trials, temptations and afflictions, to summon me to an eternity of unmixed felicity—to that which I have most delighted in for years.—*Mary Peisley, Ireland, 1747.*

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"The King's daughter is all glorious within : her clothing is of wrought gold."  
—Psalm xlv. 13.

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**B**E attentive, therefore, dear Friend, to the motion of Light; suffer thyself to be girded by the holy girdle, and thy back will be strengthened for work, thy standing will be pronounced sure by thy stability, and thy head will be covered in the day of battle. I am not insensible how men are attacked by the grand enemy. If he fails when he have them in one position, he attempts to draw them from it to another, with a view to a better success. If the banner be over us, in the limitation assigned the Guardian Angel of Preservation, let us keep under it, and we shall be secure; the enemy will not be able to prevail against us, when we have the glorious defence of the Lord's appointment.

There are seasons when the affectionate part is up in man, and purposes things agreeable to nature in ourselves, that we are ready to comply with. This sometimes makes the way intricate to ourselves, for when we bring it to the standard to be tried, it is deficient in weight and purity, and will not pass the trial before the Judge. I have missed in this respect, therefore I drop the caution to my friends, to beware of giving expectation before it is tried in the balance of the sanctuary. Kings' children should always preserve their dignity, by taking heed how they mix among the people, and their associations and alliance ought to be with the royal lineage. In this the King of kings is honored, and our own dignity preserved.—*Samuel Neale*, Dublin, Ireland, 1770.

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"To every thing there is a season, and time to every purpose under the heaven."—Prov. iii. 1.

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I CANNOT but wish to spend a few weeks with thee, either here or at York, but as I am sensible it is not good for us to have our inclinations gratified at all times, I am desirous to be easy, and resigned to everything that may cross my natural propensities, that so, when affliction and probation may present themselves, which certainly will attend our pilgrimage through this uncertain stage of life, I may be the more strengthened to undergo these trying seasons with patience and fortitude. But I may conclude with the words, which thou hast repeated before: "to will, is present with me; but to do, I know not;" for though this fortitude and resignation are things much to be desired, yet to be entirely given up to the will and disposal of a kind Providence is no easy attainment. Thou mentioned difference of our situations; and it would be ungrateful, if I did not consider and look upon my privileges as favors from indulgent Heaven, if I make a proper use of them. But it is the state of the mind that limits our happiness; and alas! it is the want of a sufficient care in the cultivation of my mind that is a means of obstructing that peace which it would be sweet to enjoy.—*Sarah Grubb*, aged 16, 1772.

I am sometimes able, with the eye of faith, to see and to grasp the assurance that one of those mansions our Saviour went to prepare is opened for me; but while in the body faith is often weak.—*MOSES BEEDEE*.

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“Who then is that faithful and wise steward, whom his lord shall make ruler over his household.”—Luke xii. 42.

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MAY I without offense refer to the infirmities attendant on old age, and our experience of them—how distressing with every alleviation that money can purchase or friends administer? To the same, or to a greater degree of suffering are so many of our fellow creatures, older and more infirm than ourselves, subjected—wretchedly lodged, scantily as well as meanly fed, without a friend to pity or assist them; in want of clothes, food and fire, without the means to keep their apparel clean, if they had it; with little to supply all their wants. Though so unequal the dispensations of the present life, these are equally with us the objects of redeeming love, equally interested in the benefits of the suffering, the death and the mediation of Jesus Christ, our common Saviour. Should we not consider who made us to differ from them, and what have we that we did not receive? Is not that we have received and do not want, the property of those who do want and have it not? Is it not committed to us as stewards for the poor who often are incapable of managing for themselves? For these and other talents entrusted to us for improvement we must very soon give an account. Our time of life justifies our considering what we now offer as an *evening* sacrifice, which will not be the less acceptable because intended for those who cannot thank us, and to continue to their successors when we and all ours shall be extinct.—*Richard Reynolds*, Bristol, England, 1813.



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"No man knoweth of his sepulcher into this day."—Deut. xxxiv. 6

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SHE is a sprightly, sensible woman; but would suit my taste much better, if more of the diffident, the humble, the simple entered into her composition. And even true genius and literary accomplishments receive a softness and luster from these qualities highly ornamental. I hope I am not apt to force the subject of religion into conversation, (like poor Saul, who *would* have the prophet conjured up for him;) but let advanced age, experience, and parental affection say, religion, my dear child, is the safety, the happiness, the glory of human nature. By its sanctifying virtue natural and improved abilities are kept in due subjection, regulated and directed to useful purposes; by this we have counsel and wisdom in intricate concerns; by this we have counsel, and resource, and consolation in distress; and by this we have (the greatest of all favors) the evidence, the assurance, earnest of a happy immortality. Aspire after the knowledge of it, my dear daughter! with all thy acquirements, endeavor to acquire this. Remember Moses was exceeding fair, who had the education of a court to polish his manners, who was wise in all the learning of the Egyptians, and whose *poetical talents* are left on record in his song; yet had he given preference to these qualities in his heart, he would never have been the leader of the Lord's people through the Red Sea and the wilderness. So though no man knows where the visible part of him was buried, yet his memory lives and preaches *loudly* to us to this day.—*Richard Shackleton, 1787.*

“ But I keep under my body, and bring it into subjection : lest that by any means, when I preached to others, I myself should be a castaway.”—1 Cor. ix. 27.

**M**Y birthday. To have spent thirty-three years in this world feels an awful consideration. The knowledge of having fallen very short of duty humbles me under a sense of that goodness which has been mercifully near during many stages of the wilderness journey preserving in infancy, guarding in childhood, upholding through the slippery path of youth, and offering in maturity the sustaining consolations of love, which has in a measure operated as a power capable of subduing all things to itself. \* \* \*

We drank tea at a Friend's house, where was a young person who lived in London, and was once an acknowledged minister; but through unwatchfulness of some kind, the cruel Adversary has laid waste what was no doubt rightly begun and happily advancing. In a religious sitting after tea, she was powerfully reached, and, under the ministry of reconciliation and earnest entreaty to believe in the sufficiency of that power which would yet “open before her the two-leaved gates, and cut in sunder the bars of iron.”

How often do I fear that through some snare or other, after having preached into others, I myself may become a castaway. May Omnipotence defend, and rather cut the thread of my life than suffer me to bring dishonor upon a cause which at the present moment I prefer to riches, length of days, or any worldly consideration.—*Charlotte Dudley*, London, 1812.

"There is none that calleth upon thy name, that stirreth up himself to take hold of thee."—Isa. lxiv. 7.

"For who is this that engageth his heart to approach unto me, saith the Lord?"—Jer. xxx. 21.

**A**MONG some confused thoughts I have had on these Scriptures, this was one: that, for the better stirring up and engaging the heart to approach unto God, it might be useful for a believer to be very punctual in observing all the passages of Divine Providence that concern him, and those related to him, for whom he is making daily supplications and putting up petitions; and that these, for the better remembering of them, be written down and often perused. So the Lord appointed Moses, Exod. xvii. 14, for a memorial of Amalek's destruction, *to write it in a book, that it might be rehearsed to Joshua*. It is observable here that it was Joshua who was general when Amalek was defeated, and yet it must be *written in a book to be rehearsed to Joshua*. Why? Because God would have him hereby engaged upon every remembrance of this victory, and lest it should be forgotten it must be *written*.

My thoughts have stayed a little upon this subject. I resolved to set down shortly what I could remember of the Lord's dispensations towards me, both of mercies and corrections, having weakly sought of Him that this means may be blessed and prove effectual *for the engaging of my barren and backsliding heart to Him, never to depart from Him any more!*—Alexander Jaffray, 1650.

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“Let the words of my mouth, and the meditations of my heart, be acceptable in thy sight, O Lord, my strength and my redeemer.”—Psalm xix. 14.

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S HALL I tell thee that I have a little vocabulary of words and phrases, which I believe, as to the sense in which they are commonly used, want a more careful revision and correction than they generally obtain? *Fate* or *fortune*, with its various combinations, *accident* or *chance*, *infinite*, and some others, seem to be often so misapplied and perverted as, in the true spirit of heathenism and infidelity, to give an imaginary importance to shadows, and this too by the senseless and affecting exclusions of a Providence, not only from His general superintendence, but from those particular cases wherein He might rationally be recognized and ought devoutly to be acknowledged.

There is also a practice in the higher circles of social intercourse, with which I have a decided controversy. I mean that hyperbolical form of speech which probably originated among the rich and learned, and from them descended into the ranks of humbler life, so that now, instead of being “pleased with a feather, tickled with a straw,” we hear of people being transported to ecstasy from no higher causes; and should a shower prevent a morning’s walk, a slight pain or unwelcome tidings abridge any earthly enjoyment, they cannot stop at disappointment or uneasiness, low and insipid expressions—their nobler spirits must take a bolder leap.—*Jonathan Hutchinson*, 1825.

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"Is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."—Matt. xiii. 52.

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SOME persons who take up this volume may think that the frequently repeated relations of experiences, nearly similar, are tedious to be read, but it may be doubted whether such critics will be found among the hungry souls, or the abased ones. These will recollect that, in like manner as the wants of the body recur from the same existing cause, and are relieved by similar means, the general wants of the soul also arising from the operation of causes which are long permanent, will continue to require a supply of the same remedies. These also will be likely to perceive that, even in the sameness of the feelings of the writer, there is a life which not only prevents satiety, but which diffuses animation of her soliloquies, in which may be discovered the humble perseverance of a quickened mind. \* \* \*

It is to be hoped that, among the various descriptions of readers into whose hands these sheets may fall, the newly awakened may derive encouragement to yield up their wills to the requirings of the Lord, by observing how much is exemplified by that description of the ways of wisdom: "Her ways are ways of pleasantness, and all her paths are peace." And the deliverances from temptation, the consolations in affliction, and the support in trials here recorded, may animate the more experienced traveler to hold on his way, trusting to the Lord alone, to nothing short of the arm of Omnipotence.—*S. Waring's Preface to the Life of Mary Waring*, London, 1810.

“Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us.”—Heb. xii. 1.

AS the traveler in a desert rejoices to find the way-marks of former pilgrims, and is strengthened and encouraged when he can trace the footsteps of those who have gone before him, so may the pilgrims of Canaan, the travelers to a “better country,” delight to trace the pathway by which their brethren and sisters have been led, through this land of shadows, to their heavenly eternal rest. It is with this view that the following imperfect account of a beloved sister is presented to the reader. \* \*

May some of her brethren and sisters in religious profession have their faith a little confirmed in the truth of those principles which she with them professed, and which *were dear to her to the last* ; and may Christians of every name recognize, in this cross-bearing and cross-wearing follower of the Lamb, another added to the cloud of witnesses, to the truth and faithfulness of our God—the love and mercy of our Saviour. May it tend to the encouragement of those whose faces are set Zionward, and yet whose hands are ready to hang down, that instruction may be reaped by these from the instruction of her whose short life was marked with trials and deep provings, but enabled from season to season to rejoice in them, and all rejoicingly to look forward to the land of perfect rest and peace, where temptation cannot approach, and the billows of affliction roll no more.—*From Memoir of Mary Ann Gilpin, London, 1832.*



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"He that is faithful in that which is least, is faithful also in much."—Luke xvi. 10.

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MARY ANN GILPIN, when at home, very early exercised a watchful care over her brothers and sisters, and in simplicity endeavored to bring them to walk in wisdom's paths. She had a way peculiarly her own to convey to the different members of her family the counsel or admonition she thought it right to give them. Often has she checked the rising evil tempers of her younger brothers when striving together, by the gentle repetition of some lines such as these:—Remember

"He that condescends the most,  
Remains the victor still."

And when those about her own age had, in her view, yielded to temptation, or given way to angry feeling, or suffered the ever watchful adversary to gain the mastery, a little note laid on the dressing-table would convey a sister's faithful warning: My dear brothers and sisters: Let me entreat you always to begin and end the day with prayer; in the morning seek direction to act rightly during the day. I have found from experience that I can, of myself, do no good thing, or even think a good thought—and do you not find it to be your case also?

Most affectionately do I entreat you all to give up your *whole heart* unto the Lord; and whilst endeavoring under His direction to perform the duties of *this life*, never to forget to prepare for another, even in what are termed *little things*; but remember the *whole heart must be surrendered*.—*Memoir of Mary Ann Gilpin*, London, 1831.

"But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty."—1 Cor i. 27.

LET no reader be so fastidious as to contemn the simple style of George Fox.

Though unlettered, he possessed a sound judgment and a quick apprehension. But had he been, and were many more of the advocates for the inward light of Christ, and for a self-denying life, deficient in acuteness of understanding, this would not detract from their virtue, nor from the purity and excellence of religion. If the offices of religion are often filled by persons not distinguished by superior mental acquisitions, one cause of it may be the too frequent refusal of talents and learning to bend in subjection to the humbling power of the Cross. It seems difficult to quit this subject, without expressing an ardent wish, that, amidst the career of prosperity, and the captivating charms of indulgence, some reader may be found, who may be willing here to pause; to consider with Barclay, "that the height of all happiness is placed in the true knowledge of God," and to inquire seriously of the divine witness in the heart: "am I really concerned to obtain and to preserve this knowledge, or is it the whole, or the chief business of my life to pursue things of a temporal nature.—*A Friend.*

"The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction. My son, hear the instruction of thy father, and forsake not the law of thy mother. For they shall be an ornament of grace unto thy head, and chains about thy neck."—Prov. i. 7-9.

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“Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men.”—Eph. iv. 8.

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BUT now a temptation of another kind began to interrupt me; for, having had a reputation in that country, of an understanding at least equal to my education and years, when my acquaintances and others heard of my appearance in a public ministry, they expected something more from me than from some others, of whom they had not conceived the like opinion; and I knowing the way of truth with me was not in the wisdom and multiplicity of words, but in his own virtue and simplicity, and in a few sentences only, was not willing of myself to yield up my own imaginary honor on that account, and be exposed as a fool, in their way of judging. This affected me so that I became backward to appear when such were present, and sometimes neglected the proper time of the movings of the Lord in this calling; by which I retarded my growth therein, and was in danger of greater loss. But the Lord is just and merciful; and though He charged it as a failure, yet, by degrees, He helped me forward, though it was a long time before I got over it; for it laid sometimes as a block in my way for many years after, remaining the unmoved cause of many a heavy load; which none knew, or could ease me of, but the Lord alone; and if He had not extended mercy I had yet been undone for ever. \* \* \*

O Lord, take pity on a perishing soul, borne down under a multitude of vile affections, trodden under foot by the insolence of the wicked one.—*Thomas Story*, 1690.

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"Many shall run to and fro, and knowledge shall be increased."—Dan. xii. 4.

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I MUST confess to the glory of God in my own self-abasement, and his bearing sway over my will and affection by his own power, wisdom and providence, I was at that time prevented from going to London to visit my brethren and friends there, according to my own desire and affection; the Lord having then more work and service as well as suffering for me to go through in the country, and particularly in the county of Suffolk, before I might obtain my desire of going to London. Having had blessed and effectual service by the special assistance of the Lord's power in Norfolk and in High Suffolk, I must now be a sufferer in Low Suffolk, and bear my testimony for him, in a hard confinement and inhuman treatment in prison. In those days, among the exercises which befel several of us, whom the Lord so easily called and sent forth to preach the gospel of repentance unto life and salvation, we were led and moved one while to run to and fro, that knowledge might increase among people, in the ways and dealings of the Lord; another while to be taken and imprisoned, strictly confined, and severely used, and many times inhumanly and barbarously treated; as the subsequent accounts may in part show; also what manner of spirit ruled and actuated some men under high professions of religion and Christianity; and how unchristian they were in practice. But the power of the Lord our God supported and sustained us.—*George Whitehead*, 1655.

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“These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb.”—Rev. vii. 14.

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GREAT indeed has been the travail of my soul in secret for six months past. I could copy many things from my little diary which would convince my friends that I have not been idle, and I have thought sometimes, if it was my Master's good pleasure to remove me from my troubles here, the account of my time spent from day to day would witness for me; for indeed I have been a mournful Jeremiah in and near London, and but little can I do but wait for those days to be over, and to hear this language: It is enough I have not drawn back from any labor which was clearly pointed out in my own land, neither do I find this charge against me here, though of late it has been a time of as deep searching of heart as ever my soul experienced. Yet after all, with deep humility I acknowledge I have not been faultless. What a hard thing it is, when plunged into the deeps, to be content in the will of God; what a hard thing for the unsubjected will, wit, and reason of man to become a fool—one of no reputation. Truly I have thought my soul never was made so sensible of what the patriarch, prophets, and mournful sufferers in their day and generation passed through, and of the agonizing pangs of Him unto whom the heathen was given for an inheritance, and the uttermost parts of the earth for a possession, who also gave His cheeks to the smiter and His face to them that plucked off the hair, who hid not His face from shame and spitting.—*Thomas Scattergood*, London, 1798.

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“ Let us therefore follow after the things which make for peace, and things wherewith one may edify another.”—Rom. xiv. 19.

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THE journals of pious persons are some of the safest writings that can be put into the hands of young people, though they may contain little more than a recital of the ways in which those worthies were led, and the difficulties which, by a simple attention and obedience to their heavenly guide, they surmounted—that is, practice upon principle, without embellishment. They are, however, not likely to be very interesting to any but such as have their feet, in some degree, turned into the same way. If to those who seek more for amusement than instruction, they are insipid, it is because we remain insensible of their turpitude ; it must be because they are become as our natural element, and we are so stupified and bewildered by them as not to regard them.

One would think that they whose religious principles admit of a continuance in sin through this life, are not very likely, either sincerely to desire rescue from it, or to withstand the assaults of temptation in such earnestness as not to be overcome, but to consider their relapses into sin, (especially the sin which most easily besets them) as unavoidable, and to shun the depth of repentance which is necessary to its removal.—*George Dylwin.*

The less form in religion, the better, since God is a spirit ; for the more mental our worship, the more adequate to the nature of God ; the more silent, the more suitable to the language of a spirit.—WM. PENN.



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"But thanks be to God, which giveth us the victory through our Lord Jesus Christ."—Cor. xv. 57.

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WHY shouldst thou be ready to lay down thy arms and retreat from the field? It is a noble cause we have embarked in, and there is no doubt of victory if we humbly and industriously follow our holy Captain, seeing that it is decreed that He and His followers shall have the victory. It is a time of suffering, and I look for little else. Can we expect to reign where the Master does not reign? \* \* \*

May thou and I persevere in faithfulness through all our buffetings, tossings and afflictions, so that we may be favored with a safe landing at last on that peaceful shore where all sorrow will cease, and temptations will have an end, and where our wearied spirits will be for ever at rest. These aspirations I am in a degree brought to realize after a lapse of more than half a century.

May the dear youths who have been enamored with the brightness of Divine power arising in their hearts "keep humbly their solemn feasts and faithfully perform all their vows." May the "north," through the softening influence of holy animating love and life, be prevailed upon during the day of offered mercy to "give up," and the "south," in a state of faithful obedience to the Divine will, "keep nothing back," is my humble prayer. Then will your light go forth with encouraging brightness, and the clothing of Divine salvation on all the different classes in the family be conspicuously clear, "as a lamp that burneth."—*Rebecca Jones*, 1788.

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"In the morning it flourisheth, and groweth up; in the evening it is cut down, and withereth."—Psalm xc. 6.

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I SELDOM contemplate the life and writings of the apostle Paul but with a mixture of wonder, sympathy and delight, and even in my present views of them am ready to exclaim, O! Christianity! how do thy realities exceed the very fictions of romance! Thou art indeed the potent alchymist, who changest human rock-work into man; nor dost thou stop here, but after having thus converted him, by a further transmutation, peculiarly thy own, thou refinest him as silver is refined, and triest him as gold is tried, until, as the operations of thy furnace are submitted to, he at length cometh forth more pure than fine gold, yea than the golden wedge of Ophir.

I stopped over first-day at Downham to my satisfaction, though the family in which I passed most of my time was in a state of mourning. Poor J. D. appeared to me quite in the latter stage of life. To behold a fine young man, in defiance of human efforts, encircled by whom he is tenderly beloved, thus gradually declining, was truly affecting; and I never was more struck with the force of those Scriptural figures which compare frail humanity to withering grass, fading flowers, or a vapor that appear eth for a little while and then vanisheth away, etc. O, Time! if thou wert all, if our hopes and our prospects ended with thee, then might we sink into utter dismay. But thanks be to God, this is not our unhappy case.—

*Jonathan Hutchinson, 1824.*

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"Now the city was large and great; but the people were few therein, and the houses were not builded."—Neh. vii. 4.

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WHO can calculate, who can appreciate the value to posterity of such a man as William Penn. Had ambition fired a Cæsar to come and conquer another world—Had madness touched a Napoleon to reach forth over our shores the truncheon of absolute command, how different, how widely different, would have been the issue! But the Quaker came—the gentle, unadorned, unaspiring Quaker, who, turning from the gaudy trappings of a monarchy, from a land where those of *his* faith found no resting place, sought, in the wilds of Western America, a refuge, and a home. He came, and the untutored Indian saw not the insignia of the warrior, heard not the words of the conqueror, but they beheld clad in the simplest, a form of majestic part, a brow whereupon seemed stamped the law of kindness. And he stood there in their very midst—the spot was nature's own,—the only auditors the untutored children of the forest,—and yet here was formed a treaty such as Christendom never saw, such as Prince and Potentate might come and look upon—a treaty ratified without an oath! Pointless were the arrows of the red man, hushed was the voice of the Indian, as they listened to his words of truth and soberness. Years have rolled over us since that memorable day, lost is the trace of the savage, and felled the lofty elm under which they stood; but the *government* then and there formed, resting on the two great columns of religion and virtue, still exists.—*E. N.*

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"Give unto the Lord the glory due unto His name: bring an offering and come before Him: worship the Lord in beauty of holiness."—1 Chron. xvi. 29.

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WERE the inquiry addressed to me, what is the first and most essential qualification for a right and spiritual worship of the Almighty, for such a worship as would at once edify the creature and glorify the Creator, I should feel but little hesitation in replying, *A deep humiliation and subjection of soul before the Divine Majesty.* True worship may often be properly expressed by the services of the life; but it is, in itself, the homage which the *soul* offers to its Maker; it is the reverential communion of man with his God. Now this homage can never be acceptably offered; this communion can never take place in a right or perfect manner, until the mind of the worshipper is made in some degree sensible of the real relative situation of the two parties concerned—of himself and his God. The worshipper is the creature; the object of his worship is the Creator. The former is finite, ignorant, weak, and helpless; the latter is omniscient, eternal and omnipotent. The former, without grace, is fallen, sinful, and corrupt; the latter is of "purer eyes than to behold iniquity. The former is capable of receiving either wrath or misery; the latter is able either to punish or to forgive. \* \* \*

In order, therefore, to make acceptable approaches in spirit to the Almighty, it is abundantly evident that man ought to be humble.—*J. J. Gurney.*

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"The young lions do lack, and suffer hunger; but they that seek the Lord shall not want any good thing."—Psalm xxxiv. 10.

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MY children are all subjects of joy and gratitude to me; I pray that thou and thy husband may be graciously preserved objects of Divine mercy and favor—that ye may ever dwell in the lowly valley, where the dew lies long, and there gather the fresh manna in your own vessels, little or much, according to your measures; if it be but little, if it be of the right kind, it will suffice; no lack will be experienced. They that wait on the Lord will want no good thing. One grain of gold is better than a great deal of baser metal.

I am sensible, my child, that the God of thy ancestors has visited thee; be thou, therefore, humbled in soul before him, and dedicated and devoted, in all thy faculties, to his service. Say not to the heavenly visitation, "Hitherto shalt thou come, and no further; and here shall thy waves be staid;" but consign and resign thyself to the disposal of Him who knows best what is best for us, and will best answer His gracious purposes respecting us. Our great loss is, in that we are apt to be cutting and carving for ourselves; and so, taking out of the *Creator's* hand, (who made the world out of nothing,) we become as vessels marred upon the potter's wheel. The symmetry of the parts of the inward man, all its texture, and fabric, and features, would be right, and good, and proper, and the beauty of holiness conspicuous, if we left ourselves to be fashioned entirely according to the Divine Will.—*Richard Shackleton*, 1784.

“ If the good man of the house had known in what watch the thief would come, he would have watched.”—Matt. xxiv. 43.

IN the noise and glare of a worldly life, how many false motives, how many erroneous opinions, may steal in and out of the heart unnoticed, and shape themselves into action, and express themselves in words contrary to the spirit of upright, self-denying religion, with an influence so silent and unobtrusive, that the individual is not aware of the deadening process going on within him. Business, just and lawful, necessary business, comes first, with its imperative claims upon the mass of his time, and the main strength of his mind; recreation follows, and with the same plea of necessity, tithes the remaining portion; physical nature, wearied, wanting, overtasked nature, brings up the rear, and demands all that remains, with an urgency not to be parried or set aside. Such is the tread-mill round; to such the incessant surrender of time, thought, and strength, to business, pleasure, and physical retirement!—and there remains nothing for God; nothing even for self, in the best sense, till sickness comes, or till death suddenly stalks in, breaks, like a giant, the bands that have fettered the soul to earth, brings the struggling captive into the presence of its Maker, teaches in a moment, and with an energy not to be gainsayed, that one forgotten necessary was, to learn to die; that if many things were expedient, one was emphatically “needful;” if many good, one was chief good, without which all else exerted an ensnaring and destroying influence.—*Maria I. Jewsbury.*



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"I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one."—1 John ii. 14.

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THERE is one class amongst us to which the compiler would particularly recommend the perusal of this memoir,—*the YOUNG MEN*.\* Surely they may see in the early dedication, and the steady perseverance of this faithful youth, a stimulus to increased exertion in the cause of truth and righteousness, if happily they have already given in their names to serve in the Lamb's warfare. But, are there not those who may here read a reproof for their lukewarmness in relation to the holy testimonies for which James Parnell, through divine grace, was made willing to suffer, even unto death? Oh! may these hear the reproof, and be led to examine, with earnest desires for divine guidance, the foundation on which those testimonies are built. It is believed that such an examination, if pursued in a right spirit, would lead them to the undoubting conclusion that our early Friends did not "follow cunningly devised fables," nor suffer for the mere opinions and notions of men, but that they were taught by the Spirit principles in accordance with immutable truth—principles which appear only the more bright, the more fully they are brought to the searching light of the Sun of righteousness.—*Preface to Memoir of James Parnell, first martyr among Friends, at the age of 18.*

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\* Henry Callaway.

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“Among whom are ye also the called of Jesus Christ.”—Romans i. 6.

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MY heart from my childhood was pointed toward the Lord, whom I feared and longed after from my tender years; wherein I felt that I could not be satisfied with, nor indeed seek after, the things of this perishing world, which naturally pass away; but I desired true sense and unity with that which abideth for ever. There was somewhat, indeed, still within me, even the seed of eternity, which leavened and balanced my spirit almost continually; but I knew it not distinctly, so as to turn to it, and give up to it, entirely and understandingly.

In this temper of mind, I earnestly sought after the Lord, applying myself to hear sermons, and read the best books I could meet with, but especially the Scriptures, which were very sweet and savory to me; yea, I very earnestly desired and pressed after the knowledge of the Scriptures, but was much afraid of receiving men's interpretations of them, or of fastening any interpretations of them myself; but waited much and prayed much, that from the Spirit of the Lord I might receive the true understanding of them, and that he would chiefly indue me with that knowledge which I feel sanctifying and saving.—

\* \* \* \* \* God himself gave forth the sound, and great hath been the company of them that published it; and our ears and hearts were opened by the Lord to hear the sound and know the Shepherd's voice.—*Isaac Penington*, 1660.

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“In the beginning was the Word, and the Word was with God, and the Word was God.”—John i. 1.

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THE Word of God was in the beginning, before any creatures were made, and by it all things stand and remain unto this day.

The Word endures for ever, and by it all things in heaven and in earth are brought to pass which God doth. It is from everlasting, without beginning and without end. It is powerful, dividing and discerning all things, even the secret thoughts of every man's heart. It is as a two-edged sword, and as a fire, and like a hammer, to cut up, to burn, and to beat down. The Word of the Lord reconciles man again to Him, and His Word is in the mouth and in the heart. The servants of the Lord handled, tasted, saw and felt the Word of Life, and from it spoke forth the Scriptures, as they were moved by the Holy Ghost, through the Eternal Spirit. They are a declaration of the Word of Life, which was in the beginning and endures for ever, and declare what the saints received, believed, and enjoyed. None can understand without the same Spirit that gave them forth, and to such who have the same Spirit, the Scripture is profitable. \* \* \*

But many have the Scriptures that have not the Word, neither know it; but they that have the Word cannot but own the Scriptures, and this is the truth as it is in Jesus, testified to all the world by us, who deny them that hereof give any other testimony.—*Edward Burrough*, London, 1667.

“If ye have faith as a grain of mustard seed, ye shall say unto this mountain, remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.”—Matt. xvii. 20.

I HAVE felt a satisfaction in it that is as a token for good, which has never yet deceived me, and is cause for much thankfulness, and also watchfulness, that we rest not in such things. Oh! what pains and trouble I might have spared myself, had I acted up to my first clear impression on the subject. Child in religious experience and in knowledge of life! if ever thou readest this, let me counsel thee, without being enthusiastic, not to throw away clear impressions, even with regard to the affairs of this world—affairs in which the worldly-wise, and perhaps even some of the good, may say faith has nothing to do. But I believe it often has to do with little things; for as the foolishness of God is wiser than the wisdom of men, so He who can see present and future at one glance may well see on what apparently trifling or indifferent things hangs much that is of great importance to his weak creature man. “In all thy ways acknowledge Him, and He shall direct thy paths.”

On First and Second day, my mind enjoyed a liberty, and something of the light of the glorious gospel which I often pant after. In each a religious engagement seemed peculiarly blessed to myself. The powers of the world to come—what an infant I am in the knowledge of them! However, I believe it is now honestly all my desire, all my request, that I may have the direction of pure wisdom in everything.—*Hannah C. Backhouse*, 1825.

"We must through much tribulation enter the kingdom of God."—Acts xiv.  
22.

TEN years had elapsed from the time when Elizabeth Dudley's sister Charlotte, then in her twenty-first year, had awaked to the consciousness of her moral responsibilities. During this interval she had, so to speak, lived on the border of the good land of promise; and, wanting faith to enter the heart of the country, she had in consequence partaken but sparingly of its good fruits of peace and plenty. The happy effects of divine convictions, though for a time apparent, were again counteracted by sublunary objects, and whilst she esteemed religion as the one thing needful, she tried to attain its possession in an easier way than by taking up the cross to her natural inclination.

This attempt was the source of much mental conflict for above ten years; and when apparently in the midst of cheerfulness and enjoyment, and even spending her time in works of charity, her soul was distressed and sorrowful, moaning over its state of bondage and the absence of peace which, to use her own words, "she had willfully relinquished for the sinful trifles of time."

The struggle between her own will and her sense of the divine command, seems to have reached its height in the autumn of this year, 1817. During her last illness she adverted to this period of trial, and said she went at that time from one place of worship to another, seeking to find an easier path than that which she felt to be the path of duty.—*Charles Taylor*, 1818.

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“But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.”—Matthew vi. 6.

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THE blessing of health again shines upon our dwelling, and this morning all the individuals of our family assembled with those who profess to follow Jesus, and worship him in spirit and in truth. Profession, empty sounds! the shadow without the substance! Born and educated amongst those who profess the name of Christ, the child of believing parents, and as such surrounded by most valuable privileges, I have yet lived without God in the world for twenty years. Miserably infatuated by the transitory enjoyments of time and sense, and too tenderly attached to the objects of my affection, my heart has hitherto excluded the Heavenly Visitor, to whose service it should be humbly dedicated, and by whom alone it should be engaged.

Alone in my chamber, secure from human observation, I may, perhaps, without implication of a hypocrite, prostrate myself before the Throne of Grace, and as an humble penitent, renouncing all hope but in a mercy free, unmerited, and infinite, acknowledging the sinfulness of my past life, and, trusting solely in my Redeemer's righteousness, implore the divine blessing upon the fervent and sincere desires of a heart but newly awakened to a sense of sinful misery. Author and guardian of my life, hear, in mercy hear, the language of supplication breathed from lips too long a stranger to prayer.—*Charlotte Dudley, Clonmel, Ireland, 1807.*



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“ Though I speak with the tongues of man and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal.” —1 Cor. xiii. 1.

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THIS day I complete my thirty-eighth year. A large proportion of my life is now passed over; and if the blessing pronounced by my dear mother, as she affectionately embraced me this morning, be but bestowed, it will be a favor indeed. Faith, love, and obedience certainly *ought* to grow in a soil where so much cultivation has been bestowed; but I never remember a period when I felt so little capable of ascertaining my spiritual condition or understanding, whether I am advancing in the divine life, or losing ground. I wonder how it is I should be so frequently engaged to minister to and pray for others, even at times enforcing the necessity of that self examination which, on my part, seems unavailing. \* \* It is interesting to see real, heartfelt religion flourish amidst the shades of difference which outwardly distinguish professing Christians; and I believe more frequent intercourse among the *spiritually*-minded of all denominations would increase our toleration for each other, by bringing under the influence of that charity which “seeketh not her own,” but “rejoiceth in the truth,” wherever found.

Yet it requires caution on the part of those who may not be fully established in our principles, in mingling with such as may lead to a greater dependence upon the “outward and visible signs” than is seen to be needful where the “inward and spiritual grace” is allowed to operate.—*Elizabeth Dudley*, 1817.

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"Mercy and truth are met together; righteousness and peace have kissed each other."—Psalm lxxxv. 10.

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THE mercy of God is indeed inexpressibly great to us poor creatures, and humility, gratitude and fear ought to be our clothing, under the signal display of His kindness in sparing us this summer from the yellow fever, about which my fellow citizens were greatly intimidated in the time of its usual approach. May my soul for ever bear in mind the Lord's goodness to me, a poor unworthy creature, in raising me again from the bed of languishing under that sore disease, in the year 1793. Just eleven years ago, was I seized therewith.

Many of the contemporaries of my youth being by death and otherwise removed, I seem stript and lonely, and feel in no inclination to begin a new circle, so that with regret I shall pass with any more of the few who remain, with whom I have been united in the bonds of Christian fellowship, drinking together at the one inexhaustible fountain of love and life.

That I am spared another year is indeed marvelous in my eyes. O Lord, my God! be graciously pleased to look down with an eye of compassion upon me, now in my declining years, even as Thou, in Thy adorable goodness and mercy, didst in the days of my youth, when but sixteen years of age. Thy gracious visitations of pardoning love, grace and salvation plucked my soul as a brand from the burning, cast a mantle of forgiveness and mercy over me, and with a powerful voice said unto me, LIVE.—*Rebecca Jones*, 1805.

“And the publican, standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner.”—Luke xviii. 13.

ON a view of the weakness and corruption of human nature, abstractedly considered, my poor mind has at seasons been brought to the border of despair, so that I have even been almost discouraged from lifting up either my eyes or my hands towards heaven by a fear of hypocrisy, and under a solemn consideration that the very thought of the wicked are an abomination to the Lord. Yet when by the humbling process I have become so far reduced as to prostrate myself at the footstool of Divine mercy, as a helpless sinner, my plea, though oftentimes a silent one, has not been rejected by the sinner's Friend. “He will regard the prayer of the destitute, and not despise their prayer.” He has had compassion on me, and, blessed be His holy name, has raised the beggar from the dunghill, and permitted me to live again in His sight. And let not such an experience as this appear strange to the reader, seeing no man can keep alive (unto God) his own soul.

As the bullock unaccustomed to the yoke is generally impatient at its being laid upon him, so man under the early visitations of affliction, on the first restraints of the cross, is uneasy at their weight, and reluctant to bear them.—*Jonathan Hutchinson*, 1828.

Be not fond, therefore, of praise ; but seek virtue that leads to it.

“For behold I create new heavens, and a new earth; and the former shall not be remembered, nor come into mind.”—Isa. lxy. 17.

FOR nothing can regenerate, but that which made; nor renew, but that which created; and as the heavens are nobler than the earth, so is the soul than the body; renovation and redemption, than our former life.

This, reader, thou shalt come to know to be true as any demonstration that can be made to thy outward senses, if thou wilt but turn in thy mind to this Teacher, and wilt become the humble scholar of this divine Master, and learn of Him in true silence and with diligence.

Ponder what I say. Wouldst thou know God, and be fitted for his heavenly mansions, seek him in his image and thou wilt know the original by it. Be thou but as clay in the hands of the potter, pliable, and he will form and fashion thee aright. He will make thee a vessel of honor for his own house and use; and by the self-denial, love, purity, patience, righteousness, etc., that He will work in thee, or work thee into, thou shalt be able to pronounce truly and knowingly God is, and He is, a rewarder of them that fear Him. Surely there is a God in all the earth. Then wilt thou be able to say with holy David and Mary: O, my soul, bless the Lord, and all that is within me praise His holy name. My soul doth magnify the Lord, and my spirit rejoiceth in God my Saviour.—*Robert Barclay.*

Bringing nothing for the payment,  
When I came for change of raiment,  
He did clothe me.

—JANE CREWDSON

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"Let me die the death of the righteous, and let my last end be like his."—Numbers xxiii. 10.

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IT was a beautiful bright day of sunshine, when his favorite green Gedney looked greener than usual, that my late dear wife and myself attended the funeral of Jonathan Hutchinson. A great many friends were convened from different places, and the villagers of the place and neighborhood flocked in large numbers, and in their most decent dresses, to pay their last token of respect to "the best man of Gedney." "So the best man in Gedney is gone," said one poor laborer to another. "What!" said the other, "is Mr. Hutchinson dead?" His remains were deposited in a little family burying-ground, not very far from his own house, where his respectable though not wealthy predecessors had been laid in their turns during several generations. \* \* \*

Indeed, it was truly remarkable with what skill this ardent and almost poetic lover of nature had contrived to adorn, by judicious planting, the small estate of rich pasture land which he inherited from his ancestors, who had possessed and occupied the same little farm as he did, for the period, as I understand, of above 200 years, never rising above or falling below the rank of reputable yeomen, and, since *the rise of Friends*, members of that religious society.

The good man was gone. The meek, kind, humble, generous neighbor was no more, and many were they of every description who seemed ready to rally round his grave in the remembrance of his virtues.—*J. J. Gurney*, 1835.

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"They that obey lying vanities forsake their own mercy."—Jonah ii. 8.

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AFTER endeavoring to do the best we can in providing for, educating, and placing them out, we must leave our children to the Lord and their own conduct, as after all our labors, and with the Divine blessing upon these labors, they may if they will, as some unhappily do, forsake their own mercies, and pursue a wrong course. Yet this consideration does not supercede the discharge of parental duty; but it should, I think, tend to lessen unprofitable solicitude and vain anticipations of things, that may or may not ever happen, and whether they do or not, are quite beyond our control. So that after doing, more than thinking, what we can for our beloved offspring, as every pious parent is concerned to do, commending them to the care of Israel's unslumbering Shepherd, there to their own determination we must finally leave them. \* \* \*

Strong and lively impressions are often made by a very few words, so that if we know how to extract it, we shall sometimes find the essence of long letters, long discourses, and large volumes, is comprised in a very small portion of it. Having been helped hitherto, let us be thankful for mercies past, and humbly hope for more; rejoicing, if we can, in our present lot, and in everything giving thanks. This may be, and I believe often is, a difficult attainment; yet it is not impossible, through the aid of Him who is touched with a feeling of our infirmities.—*Jonathan Hutchinson*, 1825.



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“Enter not into the path of the wicked, and go not in the way of evil men.”—  
Prov. iv. 14.

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MAY it afford a ray of encouragement to some poor weary traveler like myself, should these fragments be cast before the public, to show forth the Lord’s wonderful dealings, his merciful interference towards me, in times of sore trial and conflict, both inwardly and outwardly.

My parents were members of the national church, and zealously engaged to bring up their children in the due observance of its religious rites and ceremonies, and every moral duty. About the 12th year of my age my father was induced to take the Three Tuns public house at Islington, and move there with his family. This change exposed me to great temptations. Being naturally of a volatile disposition, and early given to folly and vanity, now I was exposed to all sorts of company, both by day and late in the evening, carrying out beer to the customers, and gathering in the pots. First-days were generally the most busy days I had, being scarcely ever able to get to any place of worship. This, by long continued neglect, became a matter of the greatest indifference to me; and my exposed situation in my father’s family, open to almost every vice, had nearly effected my ruin. My father being unacquainted with this business, and of an easy disposition, by lending his property and other means, wasted what substance he had, and was obliged to quit this line of life.—*Thomas Shillitoe, 1766.*

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“Can two walk together except they be agreed?”—Amos iii. 3.

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MY new companion took me to the most fashionable tea-gardens and other places of public resort. This led me to give greater latitude than ever to my natural inclination. Still I continued to attend Friends' meetings on First-day morning, but spent the remainder of the day in pleasure. The retrospect did not produce those comfortable feelings which I wished. \* \* \*

Feeling a decided preference to the meetings of Friends, I continued my attendance; also in the attendance of afternoon meetings. The more faithfully I gave up to these impressions of duty, the more my desires increased after an acquaintance with the Almighty and the knowledge of His ways. Earnest were my prayers, that in this day of His powerful visitation, in mercy renewed to my soul, He would not leave me, nor suffer me to become a prey to my soul's adversary—that His hand would not spare, nor his eye pity, until an entire willingness was brought about in me to cast myself down at His holy foot-stool. As resignation was thus wrought in me, to yield to the purifying operation of the Holy Ghost and fire, that the fan of God's word and power should effect the necessary separation between the precious and the vile, corresponding fruits were brought forth in me, and manifested in my outward conduct. My old companion considered me no longer a fit one for him, and our intimacy ceased.—*Thomas Shillitoe*, 1767.

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“Knowing that tribulation worketh patience, and patience experience, and experience hope.”—Rom. v. 3, 4.

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FRESH trials awaited me. The knowledge of my attendance at Friends' meetings reached the ears of my parents, who manifested great displeasure. My father took an opportunity to dissuade me to leave the meetings of Friends, laying out the Society in as unfavorable and ridiculous a point of view as he well knew how. Finding his argument made no impression on my mind, he requested I would go with him on the next first-day to the chapel of Gray's Inn and hear their chaplain. It being his particular request, I consented and attended; but my conflict was so great when there, that I was ready to conclude my countenance indicated the state of my mind, and that all eyes were upon me. From this time I never more attended.

But my difficulties did not end here, as respected my parents, whom I felt an increase of care not wilfully to disoblige. Wave after wave arose in my soul. \* \*

\* \* \* If I gave up to these convictions of duty, my conduct to his customers would not be approved by him. Thus the spirit was willing, but the flesh was weak, for instead of seeking that Almighty Power for help, who I was fully persuaded laid the necessity upon me, and firmly maintaining my ground by faithfulness, I sunk under discouragement, and to avoid the cross I should have to take up if I remained where I was, left my situation for one in a Friend's family.—*Thomas Shillitoe.*

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“ Let us not therefore judge one another any more : but judge this rather, that no man put a stumbling-block or an occasion to fall in his brother's way.”  
—Romans xiv. 13.

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THE great error of mankind in advancing themselves into the seat of judgment over another, and most commonly in things wherein they have no evidence or power, contrary to the doctrines of Christ, and his practice and example; whereby in consequence and the nature of things, they detrude him from his office, and usurp his throne, who said, “ Judge not, that ye be not judged; for with what judgment ye judge ye shall be judged; and with what measure ye mete, it shall be measured to you again.” Even where there may be some seeming appearance of evil upon others, we are cautioned against judging without knowledge or moral certainty. “ Judge not to the appearance, but judge righteous judgment.” We ought therefore to be very tender and cautious in this point, lest whilst we rashly censure others without adequate evidence, we bring upon ourselves the heavy stroke of the righteous judgment of God for our false censure of the innocent, whom the Lord hath made and preserved of his own good will and pleasure. For as all have been sinners, though not in the same manner, as such they have no right or authority to judge one another. God only, who knows all men and our various motives to every thought, word, and deed, can judge rightly among us, and of those things between the Lord and the soul, and award ways unto all adequate to every state.—*Thomas Story*, died 1742.

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“ And they forsook all and followed Him.”—Luke v. 2.

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MY mind was exercised with a belief that if I continue faithful to Divine requirings, a gift in the ministry would be committed to my charge. Earnest were my secret cries, in meetings and out of meetings, for Divine preservation in the awful work; to be kept from running before I was sent, and of over-staying the right time when the command was clearly heard, “ Go forth.” About the twenty-fourth year of my age my mouth was first opened in a few words, at a meeting then held every fifth-day evening, in the Park meeting house. O ! the peace I was favored to feel, and which continued for some time ; but I found by experience, to my great sorrow, that satan can transform himself into an angel of light.

About the year 1790 an apprehension took hold of my mind that it was required of me to be willing to leave my family and outward concerns, to engage in the work of the Lord, which, if I gave up to, would take me a considerable time from home. This was a fresh trial of my faith in the all-sufficiency of that Power, who, when He calls forth, cannot only qualify for the work, but amply care for those left behind. I was one day tempted to the conclusion that, let the consequences be what they might, I must give up all prospect of ever moving in this engagement ; but He who knew the sincerity of my heart did not leave me in this season of extremity.—*Thomas Shillitoe*, 1790.

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“That they be rich in good works, ready to distribute, willing to communicate.”—1 Tim. vi. 18.

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THE possession of large property not only involves the most serious responsibility, but is also constantly and necessarily accompanied with strong and peculiar temptations, to which those in humble life are comparatively strangers. The injunction of our blessed Lord to the young man who had great possessions, seems the only sufficient remedy for that disposition of mind which would make the things of this world the chief object of desire and pursuit: “Sell all, and thou shalt have treasure in heaven, and come and follow me.” I cannot, however, entertain any other persuasion, than that the root of the evil is, not so much the *possession* of property, in instances where the divine blessing has rested on the affairs of individuals, as in the undue and inordinate *pursuit* of it, and of the things of this world; which *may* and *does* exist in every class of society, of whatever rank, from the cottage to the throne; so that I consider it is the devotion of the heart to the acquirement of wealth, and to the pleasures of this life, which is so much to be lamented.

How should my heart glow with gratitude to Him, for His abundant mercy towards me, of which I am constrained to confess myself wholly unworthy; and, oh, may the prayer be availing, that when the tribulations of this present time are over, my soul may inherit the treasures of a blissful eternity, through the merits and adorable mercy of our Lord Jesus Christ.—*Jonathan Backhouse*, England, 1842.



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“Thy people shall be a willing people in the day of thy power.”—Psalm. cx. 3.

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MY soul is often bowed in humble contrition, when I feel the deplorable state of those who are saying, in the expressive language of conduct, “we will not have this man to rule over us;” remembering that the Lord has pleaded in mercy, not only immediately by the revelation of his own pure Spirit, but has caused the alarming trumpet to be sounded in Zion by his instruments, and his judgments for transgressions declared on his holy mountain. \* \* \* Are there not those in the present day who can say with the mournful prophet: “For these things I weep; mine eye runneth down with water”? Though we are all made abundantly sensible that true religion is a heartfelt, individual work, and that however solicitous we may feel for the spiritual welfare one of another, it is not possible for any man to redeem his brother, or give to God a ransom for his soul; yet how does the universal love of our Heavenly Father so abound in the hearts of his disciples that they are made willing to spend and be spent in calling to repentance and amendment of life. And if, through the efficacy of the Lord’s mighty power, such are made instruments in His holy hand to turn one soul unto righteousness and holiness of life, it will amply compensate for the deep exercises and fiery baptisms which I believe accompany all those who are rightly qualified to advocate a cause dignified with immortality and crowned with eternal life.—*Thomas Scattergood, 1799.*

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“Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord.”—Eph. v. 19.

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THE song ended, I desired to be heard a few words, which was granted; and I spoke to this effect: That I had once been amongst a people who used to sing psalms, and it was a custom among many still. But I desired them to consider the foundation of their singing, whether it was any part of the worship of God, or that He required it of them as such; and also whether they all sung their own conditions: for things might be true in the psalmist, which were not so in them. As, for instance, a high-minded, proud man singing that he behaves himself as a weaned child in silence and in rest, is not true; nor can any sing aright in that state; though I did not accuse them of pride, but this for instance that the apostle Paul says, “I will pray with the spirit, and with the understanding also,” and sing also in like manner; and speaks of making melody in the heart to the Lord in hymns and spiritual songs; but nothing of singing other men’s psalms without the spirit. And that I had observed in those countries, among those who think themselves reformed, a great deal of images, pictures, and outward show, and also high and lofty instruments of music which had not been duly considered in their reformation. This last some of them seemed not to relish so well as the former part, but none made any answer; and in general, we had the full countenance and approbation of some of their teachers, and we parted with them in friendship.—*Thomas Story*, 1744.

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"The Lord will go before you, and the God of Israel will be your reward."—  
Isa. lli. 12.

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ART thou in health? art thou strong in Him who goeth before thee, and who hath promised that His glory shall be the reward of the number that deal prudently, and go not by flight? How safe do the steps of such appear, who have this Glory for a light for their feet, and the divinely illuminated lamp to attend their feet! It is no wonder that a way should often open, where the human understanding (which is dark and comprehends not the things of the spirit) can see no way, and that every necessary refreshment should be interspersed therein. I sometimes think it is a favor, that an eye is opened into this path, and that though the advancement in it is small, if there be any, yet, thus seeing and pressing forward, we may obtain. I hope thou art treading this sure ground, and that thy memorials, which are brought from the bottom of the purifying waters of Jordan, are not hid, or if they be, that it is only for their refinement. But perhaps they are like the sling stones which David had ready in his bag, till the appointed time of meeting the defier of Israel was come, and are to be alike powerful in prevailing against the enemies of the poor, and the afflicted people, which may be spared in the day of general calamity. But, be this as it may, obedience is still to be attended, the prophet's advice remembered, of not seeking to ourselves great things, but to be content with every dispensation, whether of want or of plenty.—*Sarah Grubb, 1779.*

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“But call to remembrance the former days, in which, after ye were illuminated, ye endured a great fight of afflictions.”—Hebrews x. 32.

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NOTWITHSTANDING more than two centuries have elapsed since the rise of the Society of Friends, during which period many treatises explanatory of its views have been published, yet at the present day there exists a contrariety of opinions respecting the faith of the primitive Quakers. This has not arisen from any deficiency of full and explicit declarations of their belief, for these are numerous, comprehensive, and perspicuous. But these declarations lie scattered among a great mass of controversial works, written more than a century ago; possessing little of the attractive novelty of modern literature, and withal so voluminous, that few persons have either the inclination or the leisure to examine their instructive pages. These circumstances, added to their great scarcity, have occasioned their being little read, even by the members of our own Society; and hence many are not aware of the plain and positive avowal of their Christian belief, which our worthy predecessors repeatedly made. For many among us have grown up in ignorance of those precious doctrines, in support of which their forefathers endured the heat of cruel persecution, suffered patiently the loss of property, imprisonment in loathsome and unhealthy dungeons; and even sealed their testimony with the sacrifice of life, rather than renounce the holy profession which they had espoused.—*Thomas Evans.*

It is a coal from God's altar must kindle our fire,

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“Lo, children are an heritage of the Lord.”—Psalm cxxvii. 3.

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I AM now sitting with my dear little cares, watching them in their evening's repose. They (as thou justly observest) attach us strongly to life; and without a guard over ourselves, we are in danger of centering too much of our happiness in them. They may, indeed, in various ways, be deemed uncertain blessings; their lives are very precarious, and their future conduct proving as one could wish not less doubtful. I already often look forward with anxiety, and the most ardent wishes for their welfare, in a state of permanent felicity. They are now pretty playthings, and pleasing calls of attention, and should be received with grateful hearts as additions to our present comfort; but we should consider that they may be only lent for a time.

We are so incapable of judging with regard to our own happiness, or that of others, that it should lead us to a patient acquiescence in the Divine will; a resignation which would not only enable us to say, “Thy will be done,” but to feel that submission of mind which would preserve us in calm composure. Things which appear to our present unhappiness and disadvantage have frequently at a future period proved a benefit, and we have been led to acknowledge that the Lord only knows what is best for us. Suffer us to beseech, O Lord, more and more to enlighten us with divine knowledge, and having made us sensible of thy will, enable us to obey it.—*Margaret Woods*, near London, 1777.

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"Endeavoring to keep the unity of the Spirit in the bond of peace."—Eph. iv. 3.

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IT is cheering to see Friends under differing circumstances, each occupying with the gifts intrusted to them, though very various one from the other. Whilst this is the case, whether possessing the one or the five talents, individuals, as well as the church, will prosper, and our adorable Head will be glorified by His works. And I desire all of us who exhort others may so submit to the effectual operation of the fire and the hammer, as to hold out the invitation, by our own example, to follow us as we follow Christ.

We, who are so far advanced in our course to the grave, can not be surprised at finding very increased debility to attend these mortal frames in their approach to the house appointed for all living. Knowing how little we can do, either for ourselves or our dear children, it leads us to cling with comfort to the invitation of Him who said, "Let thy widow and thy fatherless children trust in me;" and who has promised to be "a father to the fatherless, and a judge for the widow;" surely, then we leave them under better care than our own, who *can and will* provide."

I must consider my present condition a precarious one, and life suspended as on a thread, and when infinite wisdom sees meet that it should be cut, may my poor soul, through adorable mercy, drop into the arms of its blessed Redeemer! then, will all the desire of my heart for myself be granted me.—*Jonathan Backhouse*, 1842.



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“And who is he that will harm you if ye be followers of that which is good.”  
—1 Peter iii. 13.

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MANKIND are incident to many troubles and temptations in life, but there is a great difference between the trouble of mind which ariseth from losses and disappointments in the things of the world, and that which proceeds from a sense of misconduct, in a course inconsistent with duty to God and his known laws.

This great truth is confirmed in the words of Solomon: “The spirit of a man may bear his infirmity; but a wounded spirit, who can bear?” Magnanimous persons may sustain for a long time the shocks of bodily ailments, as likewise of losses and disappointments in life; but when, by our rebellion and disobedience to that holy law of life and grace which God in mercy hath placed in us for our guide and conductor, with respect to himself and towards one another, we wound not only our own consciences, but crucify to ourselves the Son of God afresh, and wound His Holy Spirit in us. Our anxiety must needs be incomparably greater in this case than the former. Yet such is the unspeakable goodness of God to mankind, and the efficacy of the virtue of that grace that flows from Him, that He not only shows us our transgressions and the evil of them; not only the wounds and the sores thereby produced; but as we are truly humble in that view, and willing to amend for time to come, He, most kind and beneficent, sends forth His healing and restoring virtue, as emollient ointment, taking away the anguish, and healing all our wounds.—*Thomas Story*, 1717.

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“Worship him that made heaven. and earth, and the sea, and the fountains of water.”—Rev. xiv. 7.

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WE look upon divine worship to be the most solemn act the mind of man is capable of being engaged in, and, in consideration of the high and inconceivable majesty of Almighty God, think it our duty to approach Him with the greatest reverence. Every thinking person, who is in any degree sensible of the love and fear of God, must esteem it an awful thing to present himself to the especial notice of the Infinite Omnipresent Eternal Being. Under a sense of this, the wise man adviseth: “Keep thy foot when thou goest to the house of God, and be more ready to hear than to give the sacrifice of fools, for they consider not that they do evil. Be not rash with thy mouth, and let not thine heart be hasty to utter anything before God; for God is in heaven, and thou upon earth, therefore let thy words be few.” He well knew, as he expresses it, that both “The preparation of the heart and the answer of the tongue is from the Lord.” This accords with what our Saviour saith: “Without me, ye can do nothing. We, therefore, cannot perform divine worship acceptably but by his assistance. This must be received in spirit; for saith the apostle: “The Spirit also helpeth our infirmities; for we know not what we should pray for as we ought. This being as certainly our case as it was that of the apostles and primitive believers, it is incumbent upon us to wait for that Spirit which is requisite to help our infirmities, in order to pray as we ought.—*Thomas Story.*

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“And he said unto them, verily I say unto you, that there be some of them that stand here, which shall not taste of death, till they have seen the kingdom of God come with power.”—Mark ix. 1.

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THE day dawning, the night retires, and the substance comes, the shadow vanishes. My dear, though unknown friend, when the beloved of thy soul appears, if the world and the things and friendship and glory of it, be not thy beloved, thou wilt not then mind His picture, if it were His picture, nor mind His shadow, though He had even said, Look upon this till I come. It is true, thou wilt not then contemn His picture when He is with thee; no more do I; but have a due esteem for all He commandeth, in their times, dispensations, and ends. Nor do I lightly esteem those who use that in imitation with a good intent and sincere mind, but pity them that they are come no nearer the kingdom; which though at hand seventeen hundred years ago, is not yet come unto those who are set down contented under the shade of night, and dreaming of things of which they have no knowledge or enjoyment. Go into the sunshine, and turn thy face towards the sun, and the shadow will be behind thee; but turn thy back on the sun, and the shadow will be before thee; and the more thou followest it, the more it will fly thee; and the more thou goest after it, the further from the sun. The kingdom of heaven is within, and stands not in eating and drinking, nor comes with outward observation, but in righteousness and peace, and joy in the Holy Ghost.—*Thomas Story*, 1690.



## APPENDIX.





## APPENDIX.

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### THE RELIGIOUS SOCIETY OF FRIENDS.

By WM. J. ALLINSON, Editor of *Friends' Review*. Printed by permission from the third volume of McClintock & Strong's "Cyclopædia of Biblical, Theological, and Ecclesiastical Literature."

THE organization of the Friends as a distinct society or church, was not the result of any deliberate design to form a sect, but must be regarded as a providential ordering, and as a necessity growing from the degeneracy, corruptions, and worldliness which permeated the churches in the early part of the 17th century. They did not profess to establish a new religion, or claim to have discovered any new truth. Their object was the revival of primitive Christianity, which had been maintained through the centuries of the Christian era by successive testimony-bearers, many of whom had sealed the truth with their blood, and been counted unto the Lord for a generation. Especially they were led to call the attention of the people to the Holy Spirit as the living and infallible Guide, as a precious and glorious reality, essential to the Christian life, and sufficient to lead into true holiness. They never held the doctrine of the Spirit as a mere theory, or ignored the great truth that this unspeakable gift proceeded from the adorable Giver, and was consequent upon the death and vicarious sacrifice of Him who for our sakes laid down his life upon Calvary. They always regarded the close connection of cause and effect as described in our Lord's words: "I tell you the truth; it is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." (John xvi. 7.) This truth George Fox began to teach and preach, not as an invention of his own, but as a priceless jewel thrown aside and hidden under the rubbish of dogmas and forms. The Divine Spirit asserted Himself almost simul-

taneously in the hearts of many contemporaries, who were ready to respond to the preaching of Fox: "It is the very truth." Had the clergy and other professors of that day opened their hearts to the spirituality of the Christian religion, and yielded themselves to the Spirit's guidance, the Church would have been reformed and Fox would have been satisfied.

The religious awakening of this period was well described by the pen of Milton :

"Thou hast sent out the Spirit of prayer upon thy servants over all the land to this effect, and stirred up their vows as the sound of many waters about thy throne. Every one can say that now certainly thou hast visited this land, and hast not forgotten the uttermost corners of the earth, in a time when men thought that thou wast gone up from us to the furthest ends of the heavens, and hadst left to do marvellously among the sons of these last ages."

Christ the object of faith, the Spirit the transforming power, was the doctrine of the first Friends, as it has ever been that of their true successors. The divinity of our Lord was not called in question by the teachers of that day, whilst the guidance of His Spirit, the light of Christ in the conscience, was denied or ignored; and hence the prominence given to the latter truth, and the comparative silence respecting the other, in the controversial writings of the early Friends.

George Fox, the founder of the Society of Friends, was born in 1624; and in 1647, after much deep experience of the blessedness of the Comforter, "even the Spirit of Truth which proceedeth from the Father," he went forth through England, on foot and at his own charges, freely preaching to the people the unsearchable riches which Christ had purchased for them, and was ready to give liberally to all who would ask for it, coming unto God by Him. To the spiritual standard thus raised, many flocked—ministers of various churches, sin-sick members of their flocks who had wandered unsatisfied upon "barren mountains and desolate hills," magistrates, rich men and poor, and "honorable women not a few." Eight years from the date last given, ministers of the new society preached the Gospel in various parts of Europe, in Asia, and Africa, and bore, with heroic endurance, persecutions, imprisonment, and the tortures of the Inquisition in Rome, Malta, Austria, Hungary, etc. An authentic history of their sufferings

was collected by Joseph Besse, and published, London, 1753, in two large folios. The systematic interference by the state in matters of religion and conscience, which was the policy of England through all the political overturnings, caused shameless oppressions and wrongs to be perpetrated upon this peaceable and God-fearing people, three thousand four hundred of them at one time being incarcerated in filthy and unwholesome prisons, where many of them died martyrs to the truth. No one seemed to think of purchasing exemption from persecution by yielding, even in appearance, a point of principle.

“No—nursed in storm and peril long,  
The weakest of their band was strong;”

and, whilst men and women were perishing in jails, even the little boys and girls would meet together at the places appointed, and in the beauty and sweetness of early piety worship the God of their fathers in spirit and in truth. But not even childhood was sacred from religious intolerance and official interference. These babes in Christ (as truly they might be called) were disturbed at their worship, savagely threatened, and sometimes cruelly beaten.

The early history of Friends is closely connected with that of George Fox, and necessarily included in the various biographies of that remarkable man. He commenced his career as a seeker after the truth, and meeting, in Europe and America, with many whose yearnings were similar, they were called *Seekers*. The epithet of Quakers was given in derision, because they often trembled under an awful sense of the infinite purity and majesty of God; and this name, rather submitted to than accepted by them, has become general as a designation. “To this man will I look,” said the Holy Spirit by Isaiah, “even to him that is poor and of a contrite spirit, and *trembleth at my word.*” To tremble, then, at the presence of the God of the whole earth, and especially when speaking in his name, is not to be regarded as any reproach; but their name, as a body, is “*The Religious Society of Friends.*”

The spread of the Society in North America was rapid, especially after the founding of Pennsylvania in 1680, by William Penn, whose career as a wise legislator is prominent in history, and who, as a Christian philanthropist, a statesman, a writer, and a minister of the Gospel of Christ, established a reputation which even the vindictive attacks of Macaulay could not undermine. As early as 1672 George Fox found an established settlement of Friends in

Perquimans County, N. C., which proved the germ of an independent diocese, or Yearly Meeting, whose members from that time have been exemplary upholders, at the cost of persecution and much loss of substance, of the principles of civil and religious liberty, steadily testifying against slavery and war, and maintaining the freeness of the Gospel. During the War of the Rebellion their heroic firmness in refusing to bear arms was proof against cruel tyranny, so that some of these simple testimony-bearers, who "loved not their lives unto death," by meek yet brave endurance of tortures and privations have made their names historic. The membership of that Yearly Meeting, although many times thinned by emigration to free States, is again greatly enlarged by religious conviction, and is now about three thousand souls. The persecution of Friends in New England was so sanguinary that

"Old Newberry, had her fields a tongue,  
And Salem's streets, could tell their story  
Of fainting women dragged along,  
Gashed by the whip accursed, and gory ;"

and four Friends actually suffered martyrdom—a Quaker woman of remarkable refinement and piety, and three men of equal worth, being hanged on Boston Common. The number of victims was likely to be increased, when proceedings were checked by a royal mandamus.

The membership of the Society becoming very widely extended, a formal organization by a system of Church government became necessary, and George Fox evinced much sagacity, mental soundness, and spiritual guidance, in successful efforts to establish rules for the government of the Church and meetings for discipline, in a harmonious chain of subordination, the highest and final authority being a Yearly Meeting. The Yearly Meetings are, in a sense, diocesan, having each a defined territorial jurisdiction, and independent of each other in their government and law-making powers, whilst by a sort of common law there are principles of discipline sacred to all, and membership in any meeting involves a connection with the Society wherever existing, and may be transferred by certificate when the person claiming such credential is not liable to Church censure.

The transaction of the business of these meetings is regarded as the Lord's work ; and as He declared "where two or three are gathered in my name, there am I in the midst of them," they re-

gard His immediate presence with His Church as the foundation of its authority. Hence, in these meetings, and in those especially for worship, it is held to be necessary for all minds to be turned to Him who is present by His Spirit, and whose anointing teacheth all things, and alone can enable His people to serve Him according to the counsel of His will.

In the ministry of the Word, no Friend who is true to the principles of the Society will speak without feeling a direct call and movement of the Holy Spirit for the service. Under this influence, the Gospel ministry is regarded as very precious, and a blessing to be guarded and cherished. Elders are appointed, who are believed to be prudent persons, gifted with a discerning spirit, and it is their duty to counsel, foster, and aid the ministers, and either to encourage or restrain the vocal offerings of those who attempt to speak in this capacity, according as they are or are not believed to be called of God to the work.

No system of theologic training is known or could be permitted among the Friends. They are favorable to education, and provide for its free extension to the children of poor members; but they regard it as the exclusive province of the Holy Spirit to select His own ministers, and to instruct them what they shall say. It is, however, considered the duty of all, and especially of those who stand as ambassadors for Christ, to be diligent and prayerful in the perusal of the Holy Scriptures, through which the man of God, led as he will assuredly be by the Spirit which gave them forth, will be "thoroughly furnished unto all good works." So great is the stress which Friends place upon the perusal of the Scriptures, and upon the bringing up of their children and others under their care in this practice, that it is made a matter of semi-annual investigation in all their meetings, and so long ago as 1754 London Yearly Meeting enacted a rule of discipline that the families of poor Friends should be provided with Bibles—a gratuitous Scripture distribution which was in advance of any Bible Society.

The privilege and duty of prayer, both secretly and vocally, under a reverent and filial sense of the character of the engagement, are regarded as of the very highest importance. It is believed that "men ought always to pray," but a jealousy is felt lest any should in a light and flippant way rush into this exercise. He who knoweth what we have need of before we ask Him, will, if reverently waited upon, extend His kingly sceptre and put into

the heart the prayer of faith; and before any one shall pray vocally in their meetings, as mouthpiece for the people, it is requisite that a direct movement of the Holy Spirit should prompt the offering, lest the words of rebuke be applicable: "Ye ask and receive not, because ye ask amiss." The following clause in the London Discipline expresses the creed of the Society respecting this part of the service of Almighty God:

"As prayer and thanksgiving are an important part of worship, may they be offered in spirit and in truth, with a right understanding seasoned with grace. When engaged herein, let ministers avoid many words and repetitions, and be cautious of too often repeating the high and holy name of God or His attributes; neither let prayer be in a formal or customary way, nor without a reverent sense of divine influence."

The meetings of the Society are characterized by practical recognition of the presidency and headship of Christ in the Church, and a conviction that every movement of the body should be dictated by its Head.

The Society of Friends is not at issue with other orthodox churches on the general points of Christian doctrine. Avoiding the use of the word Trinity, they reverently believe in the Holy Three: the Father, the Lord Jesus Christ, the only-begotten of the Father, by whom are all things, who is the mediator between God and man, and in the Holy Spirit who proceedeth from the Father and the Son—ONE GOD, blessed forever. They accept in its fulness the testimony of holy Scripture with regard to the nature and offices of Christ, as the promised Messiah, the Word made flesh, the atonement for sin, the Saviour and Redeemer of the world. They have no reliance upon any other name, no hope of salvation that is not based upon his meritorious death on the cross. The charge that they deny Christ to be God, William Penn denounced as "most untrue and uncharitable," saying, "We truly and expressly own him to be so, according to the Scripture." As fully do they admit his humanity, and that He was truly man, "sin only excepted." They so fully believe in the Holy Spirit of Christ, that without the inward revelation thereof they feel that they can do nothing to God's glory, or to further the salvation of their own souls. Without the influence thereof they know not how to approach the Father through the Son, nor what to pray for as they ought. Their whole code of



belief calls for the entire surrender of the natural will to the guidance of the pure, unerring Spirit, "through whose renewed assistance," says one of their writers, "they are enabled to bring forth fruits unto holiness, and to stand perfect in their present rank." As it was the design of Christ, in going to the Father, to send as a comforter His Spirit to His disciples, so it is with His Spirit that He baptized and doth baptize them, it being impossible, in the estimation of the Friends, that an outward ablution should wash from the Spirit of man the stains of sin. Hence they attach importance only to "the baptism which now saveth," and which John the Baptist predicted should be administered by Christ. And it is by His Spirit, also, that His followers are enabled to partake of the true supper of the Lord: "Behold, I stand at the door and knock: if any man hear my voice and open unto me, I will come in and sup with him, and he with me." Thus they hold that the coming of the Lord Jesus Christ in the flesh was the grand epoch and central fact of time, and that types, and shadows, and all ceremonial observances, which had their place before as shadows of good things to come, now that they have been fulfilled in Him, are only shadows of those shadows. The type properly precedes the reality, and truly this was worthy of being foreshadowed; "but," says Paul (1 Cor. xiii. 10), "when that which is perfect is come, then that which is in part shall be done away."

Their view respecting the resurrection may be briefly stated in the language of one of the Society's documents:

"The Society of Friends believes that there will be a resurrection both of the righteous and the wicked; the one to eternal life and blessedness, and the other to everlasting misery and torment, agreeably to Matt. xxv. 31-46; John v. 25-30; 1 Cor. xv. 12-58. That God will judge the world by that man whom he hath ordained, even Christ Jesus the Lord, who will render unto every man according to his works; to them who by patient continuing in well-doing during this life seek for glory and honor, immortality and eternal life; but unto the contentious and disobedient, who obey not the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that sinneth, for God is no respecter of persons." (Thomas Evans.)

They have ever regarded war as inconsistent with Christianity. For this they refer to the teachings of Christ and His apostles, to

the example of the early Christians, and to the witness for truth in their own consciences, tested and confirmed by the sacred writings. They find that all the emotions which are exercised in wars and fightings are traced to evil lusts, and are inconsistent with that love which is the substance of the first, the second, and the new commandment, which "worketh no ill to his neighbor," and on which "hang all the law and the prophets."

They consider oaths to be inadmissible, as being positively forbidden by our Lord in language not to be mistaken, and this testimony was made the occasion of inflicting severe penalties upon the first Friends. When their persecutors failed to convict them upon false charges, it was customary to administer the test-oaths to them, on refusing to take which they were thrown into prison. They decline to employ the complimentary and false language of the world, and to apply to the months and days the names given in honor of Pagan gods, preferring the numerical nomenclature adopted in the Scripture. In dress they aim at plainness and simplicity, avoiding the tyranny of an ever-changing fashion. As a natural result, a degree of uniformity of dress prevails among them, bearing much resemblance to the style in vogue at the rise of the Society. This approach to uniformity, which at first was unintentional, came to be cherished as a hedge of defence against worldly and ensnaring associations, and a means by which they recognized each other. The principle at stake is not in the fashion of a garb, but in simplicity and the avoidance of changes of fashion. Were the customary patterns all abandoned to-day, and the principle of simplicity still consistently adhered to, the kaleidoscope of fashion would make frequent changes in the people around them, and Friends would soon be left as peculiar in their appearance as at present.

Whilst Friends, as good citizens, have cheerfully paid all legal assessments for the support of public schools and of the poor, and have contributed abundantly to the various charities and general claims of benevolence, they have always been characterized by their scrupulous care in relieving their own poor, so that none of their members come upon the public for maintenance or for gratuitous education.

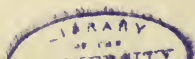
A dangerous tendency to "hold the truth in parts" led a portion of the Society, in the early part of the present century, into the error of insisting too singly upon the precious doctrine of Christ

within, the hope of glory, and of denying, or at least holding lightly, a belief in His true divinity whilst incarnate, and in the atoning, cleansing, saving efficacy of His blood which was shed for us. Thus Socinianism gained a footing in the Society, to the grief of those who held the ancient faith, and in 1827 an extensive and much-to-be-regretted secession occurred, in which doctrinal and personal considerations were mingled; and, in the excitement of the division, it is believed that many failed to comprehend the true issues, and that not a few who were essentially one in faith were dissevered for life as regards church fellowship. Thus two entirely distinct societies now exist, each claiming exclusive right to the same name, and causing confusion among other professors as to their identity. In this secession portions of six out of ten Yearly Meetings then existing joined with the body popularly designated by the name of their leader (though they have never acknowledged the title.) In Great Britain and Ireland, and in two of the American Yearly Meetings then existing, no schism occurred.

There are twelve independent Yearly Meetings of the Religious Society of Friends. The oldest of these is that of London, the records of which are preserved from the year 1672. This body is regarded by the others with respectful affection as the mother of Yearly Meetings, and its General Epistle of Christian Counsel, which is issued annually, is gladly received, republished, and circulated by nearly all the co-ordinate bodies. The number of members in England is 13,815, whilst there is an attendance of its meetings by non-members of 3,659. There are settlements of Friends in France, Germany, Norway, and in several parts of Australasia, which all make annual reports to London Yearly Meeting, and acknowledge subordination to it. Friends in England are a highly influential body in proportion to their number. There is a Yearly Meeting in Ireland, one in Canada, and nine in the United States, viz., the Yearly Meetings of New England, New York, Philadelphia, Baltimore, North Carolina, Ohio, Indiana, Western Indiana, and Iowa. The increase of membership in North Carolina, Tennessee, and the Western States has been rapid of late years, and settlements of Friends are starting up in Kansas, Missouri, etc. The membership of the Society may be rated at 80,000.\*

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\* The actual number, it is supposed, exceeds these figures.



In all these Yearly Meetings, First-day Scriptural Schools are conducted with zeal and efficiency, exerting a wide evangelical influence. In a number of the Yearly Meetings these are under the direct care of the Society, and made the subjects of annual statistical reports. Thus, in Indiana Yearly Meeting, there are 115 such schools, with 710 teachers, and 6,953 pupils, of whom 2,307 are over twenty-one years of age. In the Yearly Meeting of Western Indiana there are 63 First-day Schools, with 6,170 pupils, and 411 teachers. North Carolina Yearly Meeting has taken the lead in the establishment of a Normal First-day School, the benefit of which has been very decided.

There are in England and Ireland several educational institutions of merit under the care of the Society. In this country Friends have three colleges, viz., Haverford College, Pennsylvania; Earlham College, Richmond, Ind.; and Whittier College, Salem, Iowa. There are also large boarding schools under the care of different Yearly Meetings, the most noted of which are those of West Town, Pa., Providence, R. I., Union Springs, N. Y., and New Garden, N. C.

## A BRIEF VIEW OF THE DOCTRINES OF CHRISTIANITY,

AS PLAINLY DECLARED IN THE HOLY SCRIPTURES, EMBRACED AND PROMULGATED BY OUR FOREFATHERS, AND STILL HELD BY THE SOCIETY OF FRIENDS.

WE believe in one only wise, omnipotent, and everlasting God, the Creator and upholder of all things, visible and invisible; and in one Lord Jesus Christ, by whom are all things, the Mediator between God and man. Although we have rejected the terms of separate and distinct persons in the Godhead, we have ever believed, and as constantly maintained, the truth of that great and mysterious doctrine of the “three that bear record in heaven: the Father, the Word, and the Holy Ghost; and [that] these three are one”—one God, infinite, eternal, and incomprehensible, and blessed for evermore.

### CONCERNING OUR LORD JESUS CHRIST.

We believe in Christ Jesus, the beloved and only begotten Son of God, who was conceived of the Holy Ghost, and born of the Virgin Mary, and that in Him we

have redemption through His blood, even the forgiveness of sins.

We also believe that He was made a sacrifice for sin, who knew no sin, neither was guile found in His mouth ; that He was crucified for mankind, in the flesh ; that He was buried, and rose again the third day for our justification, and that He ascended up into Heaven, and now sitteth at the right hand of God, our Mediator, Advocate, and Intercessor.

We believe in the divinity and manhood of the Lord Jesus, and that His sacrifice of Himself upon the cross was a propitiation and atonement for the sins of the whole world ; and that the remission of sins which any partake of, is only in, and by virtue of, that most satisfactory sacrifice.

#### OF THE HOLY SPIRIT.

We believe also in the Holy Spirit, or Comforter, the promise of the Father, whom Christ declared He would send in His name, to lead and guide His followers into all truth, to teach them all things, and to bring all things to their remembrance.

We believe that a manifestation of this Spirit is given to every man to profit withal ; that He convicts for sin, and, as obeyed, gives power to the soul to overcome and forsake it. He opens to the mind the mysteries of salvation, enables it to understand the truths recorded in the Holy Scriptures, and gives it the living, practical,



and heartfelt experience of those things which pertain to its everlasting welfare.

We believe that the saving knowledge of God and Christ cannot be obtained in any other way than by the revelation of His Spirit ;—for the apostle says, “ What man knoweth the things of a man, save the spirit of man which is in him ? Even so the things of God knoweth no man, but the Spirit of God. Now we have received, not the spirit of the world, but the spirit which is of God, that we might know the things that are freely given to us of God.” As, therefore, the things which properly appertain to man, cannot be discerned by any lower principle than the spirit of man ; so those things which properly relate to God and Christ, cannot be known by any power inferior to that of the Holy Spirit.

#### OF THE FALL OF MAN.

We believe that man was created in the image of God, capable of understanding the divine law, and of holding communion with his Maker. Through transgression he fell from this blessed state, and lost the heavenly image. His posterity come into the world in the image of the earthly man ; and, until renewed by the quickening and regenerating power of the heavenly man, Christ Jesus, manifested in the soul, they are fallen, degenerated, and dead to the divine life in which Adam originally stood, and are subject to the power, nature, and seed of the serpent.

But while we hold these views of the lost condition of man in the fall, we do not believe that sin is imputed to any until they transgress the divine law, after sufficient capacity has been given to understand it. Hence, children cannot be sinners from their birth, as some allege; yet as they inherit the seed of sin, so through Jesus Christ they are heirs of grace, and partake of the benefits of the sacrifice made for the sins of the world, being saved by the atonement of our Lord and Saviour Jesus Christ.

#### OF THE RESTORATION OF MAN AND OF JUSTIFICATION.

We believe that the great design of our Almighty Creator, in sending his beloved Son into the world, was for the redemption of man from the fall; that he might be restored into unity and fellowship with Him. For this end he hath communicated to every man a measure of that light and grace which came by Jesus Christ, which, as it is received, works the salvation of all, even of those who are ignorant of Adam's fall, and of the death and sufferings of Christ.

To those who receive this light, and walk therein, it becomes in them a holy, pure, and spiritual life, bringing forth holiness, righteousness, and purity, and all those blessed fruits which are acceptable to God, and by which we are sanctified in the sight of God, according to the apostle's words: "But ye are washed, but ye are sanctified, but ye are justified, in the name of the Lord Jesus,

and by the Spirit of our God." The same apostle says : " Not by works of righteousness which we have done, but according to His mercy He saved us, by the washing of regeneration, and renewing of the Holy Ghost ; which He shed on us abundantly, through Jesus Christ our Saviour ; that, being justified by His grace, we should be made heirs according to the hope of eternal life."

If justification be considered in its full extent, neither Christ's work without us, in the prepared body, nor His work within us, by His Holy Spirit, is to be excluded ; for both have their place and service in our complete justification. By the propitiatory sacrifice of Christ without us, we, truly repenting and believing, are, through the mercy of God, justified from the imputation of sins and transgressions that are past ; and by the mighty work of Christ within us, the power, nature and habits of sin are destroyed ; that, as sin once reigned unto death, even so now grace reigneth, through righteousness, unto eternal life, by Jesus Christ our Lord.

#### OF THE RESURRECTION.

Concerning the resurrection of the dead, what the Holy Scriptures plainly declare and testify in these matters, we have been always ready to embrace. Howbeit, we esteem it very unnecessary to dispute or question how the dead are raised, or with what body they come ; but rather submit that to the wisdom and pleasure of Almighty God.

Upon this interesting subject it is sufficient to refer to the teachings of our Lord Jesus Christ, and to the writings of the Apostles upon it.

#### OF THE HOLY SCRIPTURES.

We believe the Holy Scriptures were written by divine inspiration, and contain a declaration of all the fundamental doctrines relating to eternal life and salvation; and whatever doctrine or practice is contrary to them, is to be rejected as false and erroneous; that they are a declaration of the mind and will of God to man.

We believe they were written for our learning, that we, through patience and comfort of the Scriptures, might have hope; and that they are able to make wise unto salvation, through faith which is in Christ Jesus. We look upon them as the only fit outward judge and test of controversies among Christians, and are willing that all our doctrines and practices should be tried by them, freely admitting that whatsoever any do, pretending to the Spirit, which is contrary to the Scriptures, be condemned as a delusion.

As there is one Lord and one faith, so there is one baptism. We believe it is the cleansing operation of the holy spirit in the heart, subduing its froward nature, and bringing it into conformity to the divine will.

The distinction between the baptism of John and that of Christ by the Spirit is clearly set forth: "I indeed baptize you with water unto repentance; but He that cometh

after me is mightier than I, whose shoes I am not worthy to bear: He shall baptize you with the Holy Ghost and with fire: whose fan is in His hand, and He will thoroughly purge His floor, and gather His wheat into the garner; but He will burn up the chaff with unquenchable fire."

True Christian baptism is the work of Christ himself; whereby the soul is baptized into His spirit, and adorned with His virtues; for, "as many as are baptized into Christ have put on Christ;" and "if any man be in Christ, he is a new creature: old things are passed away, behold all things are become new, and all things of God.

#### OF THE SUPPER.

Respecting the communion of Christ, we believe it is inward and spiritual, by which the inward man is daily nourished in the heart of those in whom Christ dwells, of which the breaking of bread by the Lord Jesus, with his disciples, at the last Jewish passover supper previous to his crucifixion, was a figure. We believe the essential communion between Christ and his church, is only maintained by a participation of His divine nature, through faith and obedience, and is the supper alluded to in the Revelations: "Behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

## OF WORSHIP.

Being fully persuaded that man, without the Spirit of Christ inwardly revealed, can do nothing to the glory of God, or to effect his own salvation, we believe that this divine influence is essentially necessary to the performance of the highest act of which the human mind is capable—the worship of Almighty God in spirit and in truth—which is no less than holding intercourse with the Father of spirits, and offering the tribute of homage and adoration to the high and lofty One, who inhabiteth Eternity, whose name is Holy, but who condescends also to dwell with him that is of a contrite and humble spirit. As God is a Spirit, and they that worship Him must worship Him in spirit and in truth, acceptable worship cannot be offered but through the assistance of the Spirit of Christ, He being our Mediator, by whom only we can approach unto God, and from whom we must derive, for this engagement, both the preparation of the heart and the answer of the tongue. In order to experience this necessary qualification, it is our duty to have the mind withdrawn from all outward objects, and reverently and humbly to wait upon the Lord in the silence of all flesh; that so he may be pleased, through the revelation of His spirit, to give us a true sense of our needs, and a knowledge of His will, and enable us to present an offering well pleasing in His sight. Those who thus wait upon the Lord, and depend upon the assistance of His spirit, however small their number or solitary their situ-



ation, are the true worshippers, whom the Father seeketh to worship Him.

#### OF MINISTRY.

As it is the prerogative of the great Head of the Church alone, to select and call the ministers of His Gospel, so we believe both the gift and qualification to exercise it must be derived immediately from Him; and that, as in the primitive church, so now also, He confers them on women as well as on men, agreeably to the prophecy recited by the apostle Peter: "It shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy;" respecting which the apostle declares: "the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." As this gift is freely received, so it is to be freely exercised, in simple obedience to the will of God.

The apostle Paul, in speaking of his ministry, declares: "I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ;" that the exercise of it was not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; and that his speech and his preaching was not with enticing words of man's wisdom, but in demonstration of the Spirit and of power: that the faith of his hearers might not stand in the wisdom of men, but in the power of God. All the Apostles and true ministers in the church of Christ were and are so called

and qualified ; even those who had been the companions of Christ in the flesh were commanded to tarry at Jerusalem, till they were endued with power from on high ; clearly proving that nothing but power from on high, renewedly furnished, can enable men to preach the Gospel.

#### OF PRAYER.

Although we are commanded to watch and pray continually, neither of which can be done without divine help, yet we believe that the solemn duty of vocal prayer requires a special impulse, and, in our addresses to the throne of Grace, it becomes us to remember that we are but dust, that He who is glorious in holiness, fearful in praises, doing wonders, should be approached with holy fear and reverence.

We are emboldened to draw near to Him in living faith, for the Spirit also helpeth our infirmities ; for we know not what we should pray for as we ought. He that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the saints, according to the will of God.

Our Lord, when personally on earth, adverted particularly to this subject. How short and simple, yet how comprehensive, is the prayer which He commended to His disciples in His sermon on the mount !

## OF WAR.

War results from and encourages the evil passions of the human mind. It conflicts with and is a violation of the principles, precepts and injunctions of the Gospel, which breathes peace on earth and good will toward men. It is entirely incompatible with the commands of our holy Redeemer: "I say unto you, that ye resist not evil"—"Love your enemies, bless them that curse you, do good to them which despitefully use you and persecute you, that ye may be the children of your Father which is in heaven: for he maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

We believe that the emphatic prayer of our Lord: "forgive us our debts, as we forgive our debtors," and His declaration: "if ye forgive not men their trespasses, neither will your Father forgive your trespasses," continue of binding force upon every professor of the religion of the Prince of Peace.

And we believe that no divine injunction or command, that is binding upon individuals, under the Christian dispensation, can be abrogated, or rendered void, by any number of individuals in a collective capacity, as nations or otherwise.

The reign of Jesus Christ is particularly distinguished by its benign influence upon the heart of man, regulating his passions and propensities, and inspiring him with love to God and towards the whole human family. The

prophet Isaiah, in the openings of heavenly light, foresaw the coming and government of the Prince of Peace, and emphatically describes its peaceable effects in these words : "The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf, and the young lion, and the fatling together, and a little child shall lead them. They shall not hurt nor destroy in all my holy mountain, for the earth shall be full of the knowledge of the Lord, as the waters cover the sea."

#### OF OATHS.

In regard to oaths, we believe we are bound by the express command of our Lord : "Swear not at all, but let your communication be yea, yea, nay, nay ; for whatsoever is more than these cometh of evil ;" and that of the apostle James : "But above all things, my brethren, swear not ; neither by heaven, neither by the earth, neither by any other oath ; but let your yea be yea, and your nay, nay, lest ye fall into condemnation ;" and therefore we refuse, for conscience sake, either to administer or take an oath.

## POETRY.





## THE LITTLE WHILE.

"What is this that he saith, A little while?"—John xvi. 18.

Oh! for the peace which floweth as a river,  
 Making life's desert places bloom and smile;  
 Oh! for the faith to grasp heaven's bright "for ever,"  
 Amid the shadows of earth's "little while!"

"A little while," for patient vigil keeping,  
 To face the stern, to wrestle with the strong;  
 "A little while," to sow the seed with weeping,  
 Then bind the sheaves and sing the harvest song.

"A little while," to wear the weeds of sadness,  
 To pace, with weary step, through miry ways;  
 Then to pour forth the fragrant oil of gladness,  
 And clasp the girdle round the robe of praise.

"A little while," midst shadow and illusions,  
 To strive by faith, love's mysteries to spell;  
 Then—read each dark enigma's bright solution;  
 Then—hail sight's verdict, "He doth all things well."

"A little while," the earthen pitcher taking  
 To wayside brooks, from far-off fountains fed;  
 Then the cool lip its thirst for ever slaking,  
 Beside the fulness of the Fountain-head.

"A little while" to keep the oil from failing;  
 "A little while" faith's flickering lamp to trim;  
 And then, the Bridegroom's coming footstep hailing,  
 To haste to meet Him with the bridal hymn.

And He, who is Himself the Gift and Giver,  
 The future glory and the present smile,  
 With the bright promise of the glad "for ever,"  
 Will light the shadows of the "little while."

JANE CREWDSON.

## SAFE IN HEAVEN.

When worldly sorrows overwhelm,  
 And worldly hope her trust betrays,  
 I think upon that golden realm  
 Whose Eden-glory ne'er decays;  
 I call to mind that Angel band  
 For whom the chains of Earth are riven—  
 Companions o'er life's desert sand—  
 The Early Called, now safe in Heaven.

O Stars gone out in morning's light!  
 Redeemed to Joy's unclouded clime,  
 We linger till the noon and night,  
 Along the stormy coasts of Time,  
 Your shining troop, that fairer shore  
 Illumes, to guide us, tempest-driven,  
 When haply soon, our wanderings o'er,  
 We'll join your anthem—safe in Heaven.

EDWARD BROWN.

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The following lines, the author's last, were dictated by her after a day of intense suffering:

Oh! Saviour! I have nought to plead,  
 In earth beneath, or heaven above;  
 But first my own exceeding need,  
 And thy *exceeding* love.

The need will soon be past and gone,  
 Exceeding great, but quickly o'er:  
 The love unbought is all thine own,  
 And lasts for evermore!

JANE CREWDSON.

## PEACE, BE STILL.

"Then He arose and rebuked the winds and the sea ; and there was a great calm."—Matthew viii. 26.

One word from Thee, my Saviour,  
 Would hush the storm to rest ;  
 And calm the rolling waves that sweep  
 Across this troubled breast.

One look would pour down sunshine,  
 Upon the midnight deep ;  
 I know thou art on board my barque,  
 And yet thou seem'st to sleep.

I hear the surging billows !  
 The ship begins to fill !  
 And yet I hear no loving voice,  
 Which speaketh, " Peace, be still."

When, when wilt Thou awaken,  
 And smooth the troubled wave ?  
 Oh ! can'st Thou not ? we perish, Lord,  
 Unless Thou rise and save.

Yet midst the toss and tumult,  
 I clasp a saving arm ;  
 And clinging to its strength, the storm  
 Is safer than the calm !

No bark hath ever foundered,  
 With such a Friend on board,  
 No soul was ever cast away  
 With such a *Saviour, Lord.*

JANE CREWDSON.

## THE QUAKER OF THE OLDEN TIME.

## AN ARGUMENT FOR FREE PRODUCE.

The Quaker of the olden time!—

How calm, and firm, and true!

Unspotted by its wrong and crime,

He walked the dark earth through!

The lust of power, the love of gain,

The thousand lures of sin

Around him, had no power to stain

The purity within.

With that deep insight, which detects

All great things in the small,

And knows how each man's life affects

The spiritual life of all,

He walked by faith and not by sight,

By love and not by law;—

The presence of the wrong or right,

He rather felt than saw.

He felt that wrong with wrong partakes,

That nothing stands alone,

That whoso gives the motive, makes

His brother's sin his own.

And pausing not for doubtful choice

Of evils great or small,

He listened to that inward voice

Which called away from all.

Oh! spirit of that early day!

So pure and strong and true,

Be with us in the narrow way

Our faithful fathers knew.

Give strength the evil to forsake,  
 The cross of Truth to bear,  
 And love and reverent fear to make  
 Our daily lives a prayer !

J. G. WHITTIER.

### QUAKER WORTHIES.

George Fox, George Fox,  
 The munition of rocks  
 Was thy shield in the hot day of battle,  
 At the flash of thy sword,  
 In the name of the Lord,  
 Thy foes were as dumb, driven cattle.

William Penn, William Penn,  
 In the annals of men,  
 Thy fame stands as true as the dial ;  
 Some *Macaulay* may think  
 He can dip thee in ink,  
 But he blackens himself by the trial.

Robert Barclay, brave Barclay,  
 If, through a glass, darkly,  
 Thy spirit our progress has heeded,  
 We fear it may seem  
 That for us down the stream,  
 There's another apology needed !

EDWARD BROWN.

## A MEMORIAL OF MARY DYER.

ONE OF THE EARLY WORTHIES AND MARTYRS IN THE  
SOCIETY OF FRIENDS.

We, too, have had our martyrs. Such wert thou,  
Illustrious woman ! though the starry crown  
Of martyrdom has sate on many a brow,  
In the world's eye, of far more wide renown.

Yet the same spirit grac'd thy fameless end,  
Which shone in Latimer and his compeers;  
Upon whose hallow'd memories still attend  
Manhood's warm reverence, childhood's guileless tears.

Well did *they* win them : may they keep them long !  
*Their* names require not praise obscure as mine ;  
Nor does my muse their cherish'd memories wrong,  
By this imperfect aim to honor thine.

Heroic martyr of a sect despis'd !  
Thy name and memory to my heart are dear,  
Thy fearless zeal, in artless childhood priz'd,  
The lapse of years has taught me to revere.

Thy Christian worth demands no poet's lay,  
Historian's pen, nor sculptor's boasted art :  
What could the brightest tribute these can pay  
To thy immortal spirit now impart ?

Yet seems it like *a sacred debt* to give  
The brief memorial thou mayst well supply ;  
Whose life display'd how Christians ought to live ;  
Whose death—how Christian martyrs calmly die.

BERNARD BARTON.



## THE SHEPHERD'S VOICE.

"My sheep hear my voice."—John x. 27.

Oh! for a finely tunèd ear,  
The Shepherd's voice to hear and know;  
Both when it speaks distinct and clear,  
And when it whispers soft and low!

An ear to heed each warning word,  
To hearken for each gracious tone;  
And when the "stranger's" voice is heard,  
To know it from the Shepherd's own.

But oh! when doubts and fears shall dim  
The pathway of the Shepherd's choice,  
'Tis they who walk most close to Him,  
Who best can hear His guiding voice.

'Tis they whose path is safe from harm,  
'Tis they, who know the good from ill;  
And, strengthened by His mighty arm,  
Are strong to do His holy will.

Then grant me, Lord, the listening ear,  
And grant the Heaven-directed eye;  
The faith that waits Thy voice to hear,  
The love that keeps me ever nigh.

JANE CREWDSON.

## LINES

SUGGESTED BY SEEING A LITTLE GIRL READING HER BIBLE ON  
THE STEP OF A DOOR IN THE STREET.

Can'st thou, sweet child of hope, so soon forego  
The playful sports thy young companions love,  
And, whilst mature minds are fixed below,  
Raise thy first wishes to the realms above?

Whilst on the cares or joys of life intent,  
Each eager step unheeded passes by,  
On thee, in tender love and hope, is bent  
Thy Father's ear—thy God's approving eye.

Oh! lovely pattern of that infant race,  
To whom the Saviour's blessing once was given,  
When He declared, this His redeeming grace,  
Of such as thee should be the saints in Heaven.

CHARLOTTE DUDLEY.

## THE NEGLECTED CALL.

When the fields were white to harvest, and the laborers were few,  
Heard I thus a voice within me, "here is work for thee to do ;  
Come thou up, and help the reapers, I will show thee now the  
way,

Come and help them bear the burden and the toiling of the day."  
"For a more convenient season," thus I answered, "will I wait."  
And the voice reproving murmured, "hasten, ere it be too late."

Yet I heeded not the utterance, listening to lo! here—lo! there—  
I lost sight of all the reapers in whose work I would not share ;

Followed after strange devices—bowed my heart to gods of  
stone,  
Till like Ephraim joined to idols, God well-nigh left me alone;  
But the angel of His patience followed on my erring track,  
Setting here and there a landmark, wherewithal to guide me  
back.

Onward yet I went, and onward, till there met me on the way,  
A poor prodigal *returning*, who, like me, had gone astray,  
And his faith was strong and earnest, that a father's house would  
be  
Safest shelter from temptation, for such sinful ones as he;  
“Read the lesson,” said the angel, “take the warning and re-  
pent,”  
But the wily Tempter queried, “ere thy substance be unspent?

Hast thou need to toil and labor? art thou fitted for the work?  
Many a hidden stone to bruise thee, in the harvest field doth  
lurk;  
There are others called beside thee—and perchance the voice may  
be,  
But thy own delusive fancy, which thou hearest calling thee—  
There is time enough before thee, all thy footsteps to retrace.”  
Then I yielded to the Tempter—and the angel veiled her face.

Pleasure beckoned in the distance, and her siren song was sweet,  
“Through a thornless path of flowers, gently I will guide thy  
feet;

Youth is as a rapid river, gliding noiselessly away,  
Earth is but a pleasant garden; cull its roses whilst thou may;  
Press the juice from purple clusters, fill life's chalice with the  
wine,  
Taste the fairest fruits which tempt thee, all its richest fruits are  
thine.”

Ah! the path was smooth and easy—but a snare was set therein,  
 And the feet were oft entangled in the fearful mesh of sin,  
 And the canker worm was hidden in the rose-leaf folded up,  
 And the sparkling wine of pleasure was a fatal Circean cup;  
 All its fruits were Dead Sea apples, tempting only to the sight,  
 Fair, yet filled with dust and ashes—beautiful, but touched with  
 blight.

“Oh! my Father,” cried I inly, “Thou hast striven—I have  
 willed,  
 Now the mission of the angel of Thy patience is fulfilled;  
 I have tasted earthly pleasures, yet my soul is craving food.  
 Let the summons Thou hast given to Thy harvest be renewed;  
 I am ready now to labor—wilt Thou call me once again?  
 I will join Thy willing reapers as they garner up the grain.”

But the still small voice within me, earnest in its truth and deep,  
 Answered my awakened conscience, “As thou sowest thou shalt  
 reap;  
 God is just, and retribution follows each neglected call;  
 Thou hadst thy appointed duty taught thee by the Lord of all.  
 Thou wert chosen—but another filled the place assigned to  
 thee,  
 Henceforth in my field of labor thou mayst but a gleaner be.

“But a work is still before thee—see thou linger not again,  
 Separate the chaff thou gleanest, beat it from among the grain.  
 Follow after these my reapers, let thine eyes be on the field,  
 Gather up the precious handfuls their abundant wheat-sheaves  
 yield;  
 Go not hence to glean, but tarry from morning until night,  
 Be thou faithful, thou mayst yet find favor in thy Master’s sight.”

H. LLOYD.

“TELLE EST LA VIE.”

Dost thou see yon air bark by the billows upborne,  
 Her canvass all filled with the fresh breeze of morn?  
 How she shines in the sunbeam, and dashes the spray  
 From her prow, as she steadily goes on her way;  
 Whilst visions of joy o'er her mariners come,  
 Of the heart-cheering welcome that waits them at home.  
 Dost thou see her?—all gladness, all grace and all motion,  
 Like a sea-bird at play on the lap of the ocean.

Mark her well,—wind may come yet,—above her are clouds  
 Already the hollow breeze sounds in her shrouds;  
 The gale blows ahead,—she has shifted her course,  
 She reefs in her mainsail, and bends to its force;  
 O'er her slippery deck, see the rude surges sweep,  
 There! now she is lost in the swell of the deep;  
 Again she ascends on the crest of the wave,  
 Now plunges down headlong, as seeking her grave.

Such is life!—the young mariner views with delight  
 His fast-sailing vessel, well freighted and tight.  
 Crowds on all his canvas, steers right for his port,  
 Nor deems that the tempest shall make him its sport.  
 It comes; and the billows rise high to o'erwhelm,  
 His wave-beaten bark will not answer her helm,  
 She drives towards the breakers, all human aid vain,  
 The force of that wild-dashing surge to restrain.

Such the voyage of life! can it prosperous be,  
 Without that great Pilot who governs the sea?  
 Ask thy Saviour to take but the helm in his hand,  
 Trust not thy own wisdom, give Him the command.

All-gracious to hear thee, all-mighty to save,  
 His voice can speak peace to the wind and the wave,  
 He would steer thee in safety amid the rude blast,  
 And bring thee with joy to the haven at last.

MARIA FOX.

## THOUGHTS IN A RELIGIOUS MEETING.

Though few in number, Father, Lord !  
 Still in thy name we come,  
 To wait for thy inteaching word,  
 Though human lips be dumb ;  
 Though neither sad nor joyful tone  
 Be lent to mortal ear,  
 Thou, thou, who knowest the heart alone,  
 Wilt kindly listen here.

The while a cold and formal throng,  
 We seem to mortal eye,  
 Thou knowest full many a grateful song,  
 And many a burdened sigh,  
 And heartfelt prayers for strength and grace,  
 To walk from error free,  
 Rise from this silent gathering place,  
 In sounds of power to thee.

The few that here are wholly thine,  
 Who tread the narrow way,  
 Told not by outward seal or sign,  
 Of their baptismal day ;  
 Thou only knowest the way and time  
 Their covenant begun,  
 Thou only, when they seek sublime  
 Communion with Thy Son.



Join me to these, as deep to deep,  
 Their way be still my choice ;  
 My soul e'en as an infant keep,  
 That knows its parent's voice.  
 While others labor in thy cause  
 With words of power and skill,  
 Be it but mine to know thy laws,  
 To love thee and be still.

AVIS C. HOWLAND.

### SAFE AT SEA.

"WE ARE AS SAFE AT SEA—SAFER IN THE STORM THAT GOD  
 SENDS US, THAN IN A CALM WHEN WE ARE  
 BEFRIENDED BY THE WORLD.

Hast thou heard the loud roar of the turbulent ocean,  
 When the wintry wind over its bosom has passed,  
 When the angry waves raged in their wildest commotion,  
 And death seemed to ride on the wings of the blast?

Hast thou seen the frail bark in that moment of anguish,  
 Now aloft on the billow, now whelmed in the surge,  
 When the hopes of the hard-toiling mariner languish,  
 And the hollow gale sounds in his ear like a dirge?

'Tis the moment of mercy—his efforts all failing,  
 She appears and the tempest subsides at her will;  
 Her voice, o'er the tumult of waves, is prevailing,  
 As she breathes the soft accents of—Peace! be ye still.

Go on, then, thou sea-beaten vessel; and borrow  
 New light from this darkness, new hope from this fear,  
 Let thy peril to-day teach thee trust for to-morrow,  
 In storm or in sunshine, thy Saviour is near.

MARIA FOX.

## LINES

ON THE RETURN OF THE COMET IN 1835, AFTER AN ABSENCE OF  
SEVENTY-FIVE YEARS.

And art thou here, thou wondrous orb of light ?

And hast thou brought us tidings from afar ?

Who, in thy marvelous and viewless flight,

Hast crossed the path of planet and of star.

Say, didst thou with those sister worlds converse,

That roll harmonious round our central sun ?

Canst thou not aught of them or theirs rehearse ?

Tell us what hath been said, or thought, or done,

Since they were launched in trackless fields of space,

By an all-mighty and all-bounteous hand ?

Do they contain a *vile* or *sinless* race ?

Rebellious, or obeying God's command ?

Basking at will in heaven's unclouded light,

Breathing the free and yet untainted air ;

Or feeling sin's sharp tooth and sorrow's blight,

As we poor fallen sons of Adam are ?

Threescore and fifteen years their course have sped,

Since thou our little speck of earth didst see,

And they are numbered with the silent dead,

Who then did lift their eyes to gaze on thee.

Fields have been fought, and kings uncrowned, since then,

Despots subdued, and throned again in power ;

War hath made havoc of the sons of men,

And blood hath flowed in torrents, since that hour.

Yet dark as are the lines of history's page,

E'en we can speak of sunshine from above ;

On us hath shone a star, from age to age,

Whose beams are purest light, and truth, and love.

That star, which first arose on Bethlehem's plain,  
 From east to west its cheering ray hath given ;  
 It tells of peace restored, of freedom's reign,  
 And opes a brighter paradise in heaven,

Where the redeemed of earth, in ceaseless strain,  
 Shall sing the triumph of their Saviour's power,  
 When thou, fair comet, with thy radiant train,  
 And all yon starry host, are seen no more.

MARIA FOX.

### ON SILENT WORSHIP.

Let deepest silence all around  
 Its peaceful shelter spread ;  
 So shall that living word abound,  
 The word that wakes the dead.

How sweet to wait upon the Lord  
 In stillness and in prayer !  
 What though no preacher speak the word,  
 A minister is there.

A minister of wondrous skill  
 True graces to impart :  
 He teaches all the Father's will,  
 And preaches to the heart.

He dissipates the coward's fears,  
 And bids the coldest glow ;  
 He speaks ; and lo ! the softest tears  
 Of deep contrition flow.

He knows to bend the heart of steel,  
 He bows the loftiest soul ;  
 O'er all we think and all we feel,  
 How matchless His control !

And ah ! how precious is His love,  
 In tenderest touches given :  
 It whispers of the bliss above,  
 And stays the soul on heaven.

From mind to mind, in streams of joy,  
 The holy influence spreads ;  
 'Tis peace, 'tis praise without alloy,  
 For God that influence sheds.

'Twas thus, where God himself is known  
 To shine without a cloud,  
 The angel myriads round His throne,  
 In solemn silence bow'd.

And all were still and silent long,  
 Nor dared one note to raise,  
 'Till burst the vast ecstatic song,  
 And heaven was fill'd with praise.

J. J. G

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## THOUGHTS IN A PLACE OF WORSHIP.

This is the place for solemn thought ;  
 Here prayer on silence steals !  
 And here His word, with healing fraught,  
 God to the soul reveals.

Watching and waiting at Thy throne,  
 Me, Lord, again behold :  
 Then deign to make Thy presence known,  
 And call me to Thy fold.

Far from the wheat the chaff remove,  
 The gold from dross set free,  
 Till naught remain, save that pure love,  
 Which lifts the soul to Thee.

A. OPIE.

## STEPHEN GRELLET.

Grellet, the glorious river of thy life  
 Has reached its goal in the immortal sea.  
 Thine was the power of conquest—not the strife;  
 For God, to do His pleasure, worked in thee.  
 Prepared and blest thy labors; and thine eye,  
 Was ever to thy Master; and thy soul  
 O'erflowed to all with his reclaiming Love.  
 In thee were joined the Eagle and the Dove:  
 As a brave torrent, born in mountains high,  
 Leaps through romantic gorges, scorns control,  
 Wast thou, till God's sweet voice o'ercame thy soul,  
 And led thee through the wide world's winding vales,  
 Where cot, and dungeon, and the kingly hall  
 Heard, in thy Saviour's name, thy bold, love-pleading call!  
 Love-pleading call!

EDWARD BROWN, 1855.

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“HINDER ME NOT.”

Traveler! whither away so fast?  
 The break of morn is scarcely past;  
 Thou hast hours enough before thee yet,  
 To reach thy goal ere yon sun be set;  
 Regions of beauty around thee lie,  
 Pass them not unheeded by.  
 Stranger! mark well that orb on high,  
 Far it hath climbed the clear blue sky,  
 Since first it rose on my eager sight,  
 Bathing yon hills in a flood of light:  
 Short is the distance I've come, and soon  
 The sun will have gained the height of noon.

Traveler ! cast one glance around,  
 Where'er thou shalt turn, 'tis fairy ground,  
 Rest thee awhile in the shadowing bowers,  
 'Mid the music of birds and the perfume of flowers ;  
 Visions of gladness around thee shall play,  
 Thy journey is toilsome, and thorny thy way.

Stranger ! my journey is toilsome, 'tis true,  
 But its glorious end I have ever in view ;  
 No charms of this earth for one moment compare  
 With the mansions of mercy prepared for us therè ;  
 Then tell me no more of the shade of these bowers,  
 Of the richness of fruits, of the fragrance of flowers ;—

I may not thus linger,—yon sun, how he gains !  
 His meridian heat he already attains ;  
 He will quickly descend, and the cloud-curtained west,  
 Arrayed in new splendors, receive him to rest.  
 I must speed with the ardor of faith and of love,  
 My rest is on high,—my best home is above.—MARIA FOX.



## TESTIMONIALS.

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FROM THE *Elmira Daily Advertiser*.

THOS. K. BEECHER.

As at present advised, if compelled to make choice of a denomination and be known as a member of it, we should elect to be called a Friend or Quaker. At first these Friends were called "Professors of the light" or "Children of the light," because they verily believed that the light of Christ, his Spirit, "shines in men's hearts to manifest the truth and reprove for sin." All Christians "believe in the Holy Ghost," or spirit of God. But the Friends are the only ones that act as if they believed that this same Spirit will teach us all things. Other Christians ask for guidance, but Friends wait till they receive it.

In the fulness of their peace and righteousness, Friends have erred on the side of quietness and content. They have not testified with becoming vigor so as to arrest the attention of an infatuated and misguided world. We wish that Friends had been propagandizers, for theirs is a truth worth propagating. Latterly, however, two or three yearly meetings have signified their approval of attempts to make Friends' doctrine a little better known to intelligent and honest world's people.

## TESTIMONIALS.

William Henry Chase, of Union Springs, has gathered up choice selections from the writings of accepted Friends, and arranged them as daily readings—a page a day. We cannot readily name another book that will flavor a day so healthfully by reading a page of it each morning.

Consider well the poetic beauty of the saying about the silent meetings on page 36. Is it not a perfect comment upon the words, “Wait on the Lord and He shall strengthen thy heart: wait, I say, on the Lord.”

To all students getting ready to preach, and to all preachers now in the work, we commend the passage on page 71.

We have marked at least a score of gems of serene ray, that shine tranquil in this Quaker treasure-house, and we cease exhibiting them that we may with this same pen write our thanks to the compiler, William Henry Chase.

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FROM THE NEW YORK *Independent*.

THEODORE L. CUYLER.

I rejoice to open such a volume as “Day by Day,” lately published by William Henry Chase, of Union Springs, N. Y., and read in it such a sentence as this: “There is scarcely any article of Christian doctrine in which the Society of Friends have more fully declared

#### TESTIMONIALS.

their sincere belief than in the proper divinity of our Lord and Saviour Jesus Christ." This book of my worthy friend Chase abounds in rich and rare passages culled from the writings of the most eminent and godly Quakers. The sweet faces of Elizabeth Fry, and Hannah Backhouse, and Rebecca Jones, look out from many a page. In it is many a "Daily Reading" from Thomas Shillitoe, the Quaker shoemaker, who once wrote a letter to King George IV. that made the royal rowdy tremble. Some of the most fragrant passages in the volume are from that meekest of modern saints, John Woolman. I do not doubt that members of the Society of Friends will seek for this volume eagerly, and it may be had from the publishing house of Dennis Bro's & Thorne, in Auburn, N. Y.

After being worried and fretted by the cares or controversies of life, I love to take down a Quaker book sometimes, and to *bathe in its quiet stillness*. It soothes one like a sedative. I love to sit beside John Gurney when he discourses of "Redemption" and of "Love to God;" to walk with Daniel Wheeler in his life of patient philanthropy; to go on foreign tours of benevolence with Stephen Grellet and William Allen; to sit in the loving conclaves with Forster, and Buxton, and Joseph Sturge; and then to remember that at the heavenly gates all our garments of sectarian hue (whether Quaker drab or Presbyterian blue) will be laid aside for that *white raiment* which the redeemed of every clime shall wear!

"Blest be the tie that binds  
Our hearts in Christian love."

TESTIMONIALS.

FROM THE *Friends' Quarterly Examiner*, LONDON.

This book, "Day by Day," has been favorably received in America by those amongst whom it is likely to circulate, as containing a wide and extended gleanings from the works of more than one hundred Friends—ancient and modern.

As a book for occasional reading and meditative thought, it deserves a place on our tables.

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It will afford me pleasure to aid in the circulation of such a valuable book as "Day by Day."

Thy friend,

FRANCIS T. KING.

BALTIMORE, MD.

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After a somewhat cursory examination of your book entitled "Day by Day, or a compilation from the Writings of Friends," allow me to express an opinion of its merits.

Your selections are good, and calculated to profit those who peruse them *again and again*, as they will be likely to do with your "Day by Day" arrangement.

The book will be especially valuable to those who love the Lord, and are not members of the Society of Friends, in that it furnishes so great a variety of matter from the writings of Friends; and with the digest of doctrines held by the Orthodox Friends found in the Appendix, will make other Christians who peruse the book familiar with the sentiments of a sect of Christians who in



# TESTIMONIALS.

their Providential sphere are accomplishing a good work in maintaining and defending the great fundamental doctrines of the Gospel of the Son of God.

With kind wishes and brotherly affection, I am,

Yours fraternally,

FRANCES M. WARNER,

Pastor of the Methodist Episcopal Church,  
Union Springs, N. Y.

---

I have no doubt many will be blessed in prayerfully reading thy book, "Day by Day," in connection with the Holy Scriptures, and thou wilt be blessed in yielding to what seemed to be apprehended duty.

*Cheerful service* is what our Heavenly Father calls for, and not "waiting for the woe," which is not humble obedience.

I am thy attached friend,

LINDLEY M. FERRIS.

POUGHKEEPSIE, N. Y.

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I am called a Calvinist, but I have read your Quaker book, "Day by Day," with unqualified pleasure. I swallow the whole with not a scowl on my brow. It is a record of the devotional spirits, and the Gospel belief of a multitude of glorious men, and brave, beautiful women, of whom the world was not worthy. I feel thankful for the CREED at the close of the volume. I

## TESTIMONIALS.

could point out many beauties in the volume. It is my wish and prayer, brother, that your captivating production may charm and benefit others as it has your affectionate brother,

G. W. TRASK.

FITCHBURG, MASS.

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The *Book Committee* of Indiana Yearly Meeting commend thy book, "Day by Day," and would be glad to see a copy in every Friend's family, and will use their influence to introduce it.

TIMOTHY NICHOLSON.

RICHMOND, INDIANA.

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I have been reading your valuable compilation, "Day by Day." I have not yet read it through, but expect to, in course, should my life be spared.

The great mass of even professing Christians, I fear, in this *fast age*, are in so great a hurry that they do not take time to think. *Meditation* seems not to come into the account with too many.

This living by the day, and "Day by Day" having our *daily bread*, is a great thing. May your book do much towards this way of living.

Your brother in Christ,

CHARLES ANDERSON,

Pastor of the Presbyterian Church,

Savannah, N. Y.



#### TESTIMONIALS.

I shall print extracts from your book "Day by Day" for my friends to read, and shall return to it, if not daily, at least often, to be myself refreshed by its sentiment and truth.

Is it not true to-day as it was when Peter wrote it—Prophecy came not by the will of man, but holy men of God speak, moved by the Holy Ghost?

Farewell, my friend, for I am truly yours,

THOS. K. BEECHER.

ELMIRA, N. Y.

---

Your book, "Day by Day," exceeds my expectations, the few beautiful poems by Jane Crewdson being alone worth more than the price. Believe me when I say that it will be one of my choice volumes, and number me among those who are grateful to its author.

Yours Truly,

WM. H. CLARK.

LYONS, WAYNE CO., N. Y.

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Thy enterprise will serve to bring before many in an attractive dress the literature of our Society in thy "Day by Day," of which I apprehend we know too little. This remark will apply to a portion of it at least, both ancient and new.

I was struck with the first extract from George Fox. How thoroughly evangelical. It is a great comfort at times to feel that in the administration of God's Divine

## TESTIMONIALS.

Providence, and the pointing of His finger towards a given work, we are living for some purpose. Thou may, I apprehend, humbly yet gratefully take this consolation as "a gleaner" in the great field.

Thy assured and affectionate friend,

GILBERT CONGDON.

PROVIDENCE, R. I.

---

I find it a pleasant engagement to circulate a good and useful book.

I have commenced reading "Day by Day," and hope it may be extensively read by others. I think *all* who read it attentively must be benefitted thereby.

Thy affectionate friend,

DAVID BUFFUM.

NEWPORT, R. I.

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Having perused your work, "Day by Day," with pleasure and profit, I take pleasure in giving it my strongest commendation.

If the memory of the "just is blessed," then to select and republish their wise and well-timed words is but a pleasing method of handing down their memories to succeeding ages, that through them their Lord may still be honored. For these words themselves the breathings of the Spirit shall not only cast a precious

## TESTIMONIALS.

halo about the name of their author, but with each repetition they shall bear a power for good.

God speed the THIRD EDITION of "Day by Day" on its errand of love and service for Christ.

Your brother in Gospel bonds,

B. B. GIBBS,

Pastor of the Baptist Church,  
Union Springs, N. Y.

---

I have looked over "Day by Day" with great delight.

It is a compilation of the best thoughts of the best minds of the order of Friends.

It is refreshing to turn from the work-shop of labor to this garden of beauty. It rests the soul; here we breathe the atmosphere of all that is good and true.

Hoping it may meet with favor with all classes of Christians,

I remain yours truly,

ALBERT F. LYLE,

Pastor of the Presbyterian Church,  
Union Springs, N. Y.

---

I am glad that thou hast produced so valuable a publication as "Day by Day." I hope it will be a blessing to many, and have a wide circulation.

Thy friend,

L. M. MOORE.

ROCHESTER, N. Y.

## TESTIMONIALS.

Your admirable and excellent volume "Day by Day" is well selected, well arranged, and well printed.

It contains much *precious pasturage* for Christ's flock.

You have your reward in doing this work of love for our Divine Master—a book for daily devotion.

THEO. L. CUYLER.

BROOKLYN, N. Y.

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It must be a delightful reflection to thee, that thou hast introduced to the world in "Day by Day" so many choice Friends, which our history of more than two hundred years has known.

WM. H. POTTER.

BATAVIA, N. Y.

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I trust thou will have a peaceful consciousness of having performed an acceptable labor of love in "Day by Day," and that thou hast indeed furnished words in season for many an emergency. Sincerely thy friend,

WM. J. ALLINSON,

Editor of Friends' Review, Philadelphia.

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Thy new book "Day by Day" is at hand, and we are much pleased with it, and cannot but believe it will be a very acceptable and valuable work.

Thy friend,

SAML. COLTON.

WORCESTER, MASS.

## TESTIMONIALS.

I have looked over with much satisfaction the work "Day by Day" recently published by you, and regard it as a valuable book for family reading, and especially adapted for those whose occupation allows them but little time for general reading. A single page affords a profitable topic for a day's reflection.

Your friend,

J. S. SEYMOUR.

AUBURN, N. Y.

---

I like thy volume "Day by Day" very much, and pray that a blessing may descend upon it. I have been reading it with interest and I hope instruction.

Sincerely and affectionately thy friend,

E. P. GURNEY.

BURLINGTON, N. J.

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### FROM THE *New Bedford Mercury*.

"DAY BY DAY; Being a Compilation from the Writings of Ancient and Modern Friends." By WM. HENRY CHASE, of Union Springs, N. Y. Dennis Bro's. & Thorne, Publishers, Auburn, N. Y.

The author of the above volume claims to be only a gleaner, but has passed through a field extending over two centuries, and brought in a rich harvest of thoughts as the result of his labor; presenting to the Society of Friends, and other Christian denominations, a volume of extracts which will abundantly repay the reader. Prompted by an apprehension of duty, the compiler had

## TESTIMONIALS.

two objects in bringing the book before the public: one to introduce a number of witnesses who bear testimony to the perceptible guidance of the Holy Spirit—a belief characteristic of the Society of Friends; and the other, to answer the inquiry of those ignorant of the position this sect occupies among other sects, as well as to furnish them with an incentive to a further acquaintance with its history and literature.

Both those objects have been happily accomplished in the handsome volume before us.

It contains extracts, one for each day of the year, which are followed by an appendix giving a clear and distinct account of the doctrines of Friends, and a collection of poetry from their authors. Though designed especially for the use of Friends, it is a volume which will be acceptable in every family.

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Having used thy valuable book entitled, "Day by Day," since the issue of the first edition, I desire herewith to express, in behalf of myself and family, that the work contains such precious gems of thought from the minds of so many worthy Friends, that the compilation we highly prize, and welcome it as a text-book in daily gleaning for religious instruction in our family circle.

Thy friend,

GEO. M. SISSON.



## TESTIMONIALS.

MY DEAR FRIEND: I cannot well deny myself the pleasure of telling thee that I have been looking over thy little book, "Day by Day," with much satisfaction. It seems to me to have been carefully and conscientiously compiled; well calculated to do good in family readings; and to call attention to the precious fields of religious literature from which its contents have been gleaned. In giving special pre-eminence to the best thoughts of members of our religious society, it shows what a valuable legacy our predecessors have bequeathed to us. I have long wished to see the writings of these worthies better known and appreciated. A wide range of miscellaneous reading in every department of literature has not diminished my interest in, and love for, the works of early Friends—Penn, Barclay, Sewell, Story,—the wonderful journal and epistles of George Fox, and that sweetest and purest of all books outside of the Holy Scriptures, the Life of John Woolman. Hoping that thy book may have a wide circulation, and that the object of its compilation may be realized in the promotion of truth and righteousness,

I am very truly thy friend,

JOHN G. WHITTIER.

AMESBURY, MASS., 6th Month 20, 1869.









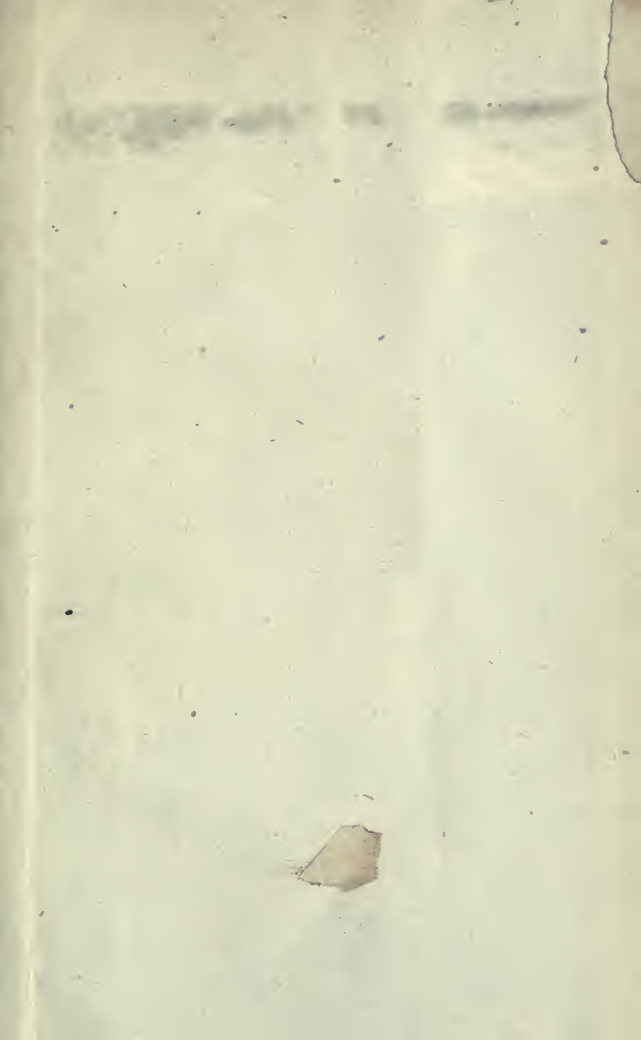












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